The Churchman.

REV. WILLIAM WALTON, A. M., EDITOR. "The Church of the Living God, the Pillar and Ground of the Truth." VOLUME XX. NO. 38.—WHOLE NUMBER 1026

PUBLISHED FOR THE PROPRIETOR, NEW-YORK, SATURDAY, NOVEMBER 16, 1850. AT NO. 12 JOHN-STREET.

Daily Public Worship.

☞ Public Worship is celebrated every week-day, in this city, and Brooklyn, as follows:

In Trinity Church, ... At 9 A. M. and 3 P. M.
" St. Luke's Church, 8 "
" Church of the Annunciation, 9 "
" Church of the Holy Communion, 8 " " 6 "
On Fridays, evening Prayer, with Lecture, at 7½ "
And on Saints' Days, a second service, Lecture and Offertory, at 11 A. M.
" Emmanuel Church, ... 9 A. M. and on Fridays and Holy Days, . . 5 P. M.
" Church of the Holy Apostles, . . 9 "
Church of the Transfiguration, ½ of 9 " " 5½ "
And, on Saints' Days, a Lecture after Evening Prayer.
' Grace Church Brooklyn Heights, 9 " 5 "

Calendar for November.

17. Twenty-fifth Sunday after Trinity.—The Collect, Epistle, and Gospel, for one of the omitted Sundays after the Epiphany are to be used.
24. Twenty-sixth Sunday after Trinity.—The Collect Epistle, and Gospel for the 25th Sunday are to be used.
30. St: Andrew the Apostle.

DECEMBER.

1. The First Sunday in Advent.
8. Second Sunday in Advent.
15. Third Sunday in Advent.
18. Ember Day.
20. Ember Day.
21. St. Thomas the Apostle. Ember Day.
22. Fourth Sunday in Advent.
25. The Nativity of our Lord, or the Birth-day of Christ, commonly called Christmas Day.—Proper Psalms instead of the Psalms for the day.
26. St. Stephen the Martyr.
27. St. John the Evangelist.
28. The Holy Innocents.
29. First Sunday after Christmas.

THANKSGIVING DAY, APPOINTED BY THE CIVIL AUTHORITY.

November 28. Massachusetts, Connecticut, Maryland.
December 5, Vermont.
" 12, New-York, Pennsylvania.

The proper service for the day is printed immediately before the forms of Family Prayer.

Poetry.

Joy after Sorrow.

BY DR. BOWRING.

As, when the deluge-waves were gone,
Hills, plains, and vales in freshness burst,
And nature's earliest rainbow shone
On scenes more lovely than the first;

Loosed from the ark, a heavenly dove,
The promise branch of Olive bore,—
Pledge of returning peace and love
That beamed more brightly than before:

So when affliction's waters glide
From the enfranchised soul away,
More peaceful, pure, and sanctified,
The soul emerges into day.

And then as with the olive bough,
The heavenly dove of old drew near;
Some gentle words of truth will flow,
In holy music on the ear.

O'er all the transient things of time,
The oblivious foot of years have trod;
But all that's sacred and sublime
Stands steadfast as the truth of God.

Selected Matter.

Report

Of the Standing Committee of the Diocese of New York, 1849–50.

[Continued.]

REPORT OF THE BISHOP OF MARYLAND.

To the Standing Committee of the Diocese of New York:

Dear Brethren—I have again to report to you the performance of duties, in compliance with your request, for the administration of Episcopal Functions in the Diocese of New York by me, as follows:

On the 15th of June, 1850, I held an examination of a Candidate for the Holy Order of Deacon, having been previously certified by your Secretary that he had sustained all the Canonical examinations.

On the Third Sunday after Trinity, June the 16th, in St. Stephen's Church, New York, I preached, and admitted to the Holy Order of Deacons, Thomas Gallaudet, A. M.

On the same day, in the afternoon, I preached, and confirmed thirteen persons, in l'Eglise du St. Esprit, New York.

On Saturday, the 22d of June, on presentation of the usual Deed of Donation and Request to Consecrate, by the Rector and Vestry of St. Ann's Parish, Morrisania, I consecrated St Paul's Chapel, Morrisania Village, administering the the Holy Communion on the occasion

On the Fourth Sunday after Trinity, June 23d, I preached, and confirmed fifteen persons, in Grace Church, Brooklyn: held two private confirmations of persons hopelessly ill, belonging to the same congregation, at their own houses; and preached, and confirmed twelve persons, in the Church of the Holy Comforter, New York.

On Monday, the Feast of St. John the Baptist, Tuesday, the 25th of June, and Wednesday, the 26th, I attended examinations of the Graduating and other Classes of the General Theological Seminary, including a number of Candidates for Holy Orders in the Diocese of New York, several of whom were postulants for immediate ordination.

On Monday, the Feast of St. John the Baptist, I laid the Corner Stone of St. Mark's Free Church, Brooklyn, according to the form prescribed for use in this Diocese.

On Friday, June 28th, I preached, and confirmed seven persons, in St. Saviour's Church, Maspeth, Long Island.

On Saturday, the Feast of St. Peter, I laid, with the appropriate ceremonies, the Corner Stone of the Church of St. James the Less, in the town of Scarsdale, Westchester county

On the same day, I confirmed one person, a candidate belonging to St. Barnabas's Church, New York, in the Chapel of the General Theological Seminary.

On the same day, I held an examination of Candidates for the Holy Orders of Priests, and another of Candidates for the Order of Deacons.

On the Fifth Sunday after Trinity, June 30th, I held an examination of a Candidate for the Holy Order of Priests; after which, at a Special Ordination, holden in Trinity Church, New York, I preached, admitted to the Holy Order of Deacons William T. Webbe, John Henry Hopkins, Jr., Philander K. Cady, Beverly R. Betts, John W. Moore, Edward Moyses, I. Leander Townsend, William Samuel Coffey, William Wood Seymour, Robert Travis, Jr., Toenjes Richters, William H. Williams, and John Selden Spencer, Candidates for Holy Orders in the Diocese of New York; and ordained to the Priesthood the Rev. Thomas McClure Peters, the Rev. Edwin Ruthven Trumbull Cook, the Rev. William James Frost, and the Rev. Samuel Cox, Jr., Deacons.

On the same day, at night, I preached, and confirmed five persons belonging to the colored congregation of the Church of the Messiah, in the room occupied for worship by that congregation.

On Tuesday, July the 2d, in the morning, I preached, and confirmed fifteen persons in St. James Church, Goshen; and in the afternoon, preached again, and confirmed thirteen persons, in Grace Church, South Middletown, Orange county.

On Wednesday, July the 3d, I preached, and confirmed two persons in Christ Church, Marlborough, in the morning; and in the afternoon, for the congregation of All Saints' Church, Milton, preached, and confirmed two persons, in the Methodist Meeting House at that place.

On Friday, July the 5th, I preached and confirmed six persons in the Church of the Ascension, Esopus, in the morning; and in the afternoon, preached, and confirmed three persons in the Church of the Holy Spirit, Rondout.

On Saturday, the 6th, in the morning, I preached, and confirmed eight persons in St. John's Church, Kingston; and in the afternoon, preached again, and confirmed sixteen persons in Trinity Church, Ulster.

On the Sixth Sunday after Trinity, July the 7th, I preached, confirmed fifteen persons, and administered the Holy Communion, in St. Luke's Church, Catskill, and held a private confirmation, with appropriate services, of a member of the same congregation dangerously ill; in the afternoon, I preached, and confirmed nine persons, in Trinity Church, Athens.

On Monday, July the 8th, after Evening Prayers in the temporary Chapel, I laid the Corner Stone of Grace Church, Albany, after the form prescribed by this Diocese.

I was hindered from fulfilling the appointment for the Consecration of the Church of the Holy Innocents, Albany, on Tuesday, July the 9th, by temporary indisposition.

On Wednesday, the 10th, I held an examination of a Candidate for the Holy Order of Priesthood, and in St Paul's Church, Charlton, confirmed seven persons, preached, and ordained to the Priesthood the Rev. Theodore Babcock, Deacon, minister of the Church.

On Thursday, July the 11th, on presentation of the customary Deed of Donation and Request to Consecrate, I consecrated to the honor and service of Almighty God, Calvary Church, Burnt Hills, Ballston, Saratoga county, preaching, confirming seventeen persons, and administering the Holy Communion on the occasion.

In the evening, of the same day, at Christ Church, Troy, I preached, and confirmed thirty-four persons.

On Friday morning, July 12th, I administered confirmation privately, with appropriate services, at her residence in Lansingburgh, to a member of the congregation of Trinity Church, in that village, hopelessly ill.

On the same day, I preached, and confirmed twenty-four persons, in St. Paul's Church, Troy.

On Saturday, July 13th, in the Church of St. Cornelius the Centurion, Governor's Island, I preached, and confirmed nine persons.

On the Seventh Sunday after Trinity, July the 14th, in Trinity Church, New Rochelle, I preached, and confirmed 11 persons in the morning; and preached again in the afternoon.

On Friday, the 16th of August, I preached, and confirmed two persons in Christ Church, Walton, Delaware county, and afterwards administered confirmation privately, to a member of the same congregation dangerously ill.

On Saturday, the 17th, in St. John's Church, Delhi, I preached, and confirmed eleven persons, and administered the Holy Communion.

On the Twelfth Sunday after Trinity, August 18th, in St. Peter's Church, Hobart, I preached and confirmed eighteen persons in the morning, and preached again in the afternoon.

On Monday, the 19th of August, I preached, and confirmed ten persons in Grace Church, Prattsville.

On Tuesday, the 20th, I preached, and confirmed three persons at Trinity Church, Windham, in the morning; and in the afternoon, I preached, and confirmed two persons in Calvary Church, Cairo, and administered confirmation privately, at her own residence, to a paralytic member of the same congregation.

On Wednesday, August the 21st, I preached confirmed three persons, and administered the Holy Communion in St. Paul's Church, Oak Hill, Greene County, in the morning; and in the afternoon, preached at Christ Church, Greenville.

The next morning, Thursday the 22d, I administered the Holy Communion for the sick, at the residence of a member of Christ Church, Greenville—several of the clergy and laity being present and assisting at the administration; in the afternoon, I preached, and confirmed six persons at Trinity Church, Rensselaerville.

On Saturday, the Feast of St. Bartholomew, I preached, confirmed three persons, and administered the Holy Communion, in St James's Church, Fort Edward.

On the Thirteenth Sunday after Trinity, August 25th, in the Court House at Sandy Hill, I preached, confirmed fourteen persons, and administered the Holy Communion for the congregation of Zion Church, Sandy Hill.

On the same day, I said Evening Prayers from the Creed, and preached at Messiah Church, Glen's Falls.

On Tuesday, the 27th of August, I said Morning Prayer, preached, and confirmed four persons in Zion Church, Chester.

On Thursday, August 29th, I preached, and confirmed five persons at the Baptist Meeting House in Ticonderoga, for the congregation of the Church of the Cross, in that place.

On Friday, August 30th, in the Baptist Meeting House at Westport, I said the Litany, preached, and confirmed five persons belonging to the Mission of the Rev. W. H. Hickox.

On the same day, I preached, and confirmed four persons in St. Paul's Church, Whitehall.

On the Fourteenth Sunday after Trinity, September the 1st, in Trinity Church, Greenville, I preached, and administered the Holy Communion in the morning: and in the afternoon, preached again, and confirmed ten persons.

On Monday, the 2d of September, I preached, and confirmed six persons, (three of them from Trinity Church, Lansingburgh) in Trinity Church, West Troy.

On Tuesday, September the 3d, on presentation of the usual Deed of Donation and Request to Consecrate, by the Recter, Churchwardens, and Vestry of the Church of the Holy Innocents in Albany, I consecrated that beautiful edifice to the honor and service of Almighty God, preaching, confirming seventeen persons, and administering the Holy Communion on the occasion.

On the Fifteenth Sunday after Trinity, September the 8th, on presentation of the usual Deed and Request, I solemnly consecrated the Church of the Nativity, in the City of New York, preaching, confirming seventeen persons, and administering the Holy Communion on the occasion.

On Monday, September the 9th, at a private house in Williamsburgh, I administered the holy rite of Confirmation to a member of the congregation of St Mark's Church in that place, hopelessly ill.

The sum of these services is: the examination and ordination of fourteen Deacons and five Priests, at three Ordination, all special; the consecration of four Churches; the laying of three corner stones of Churches; the confirmation of three hundred and ninety-one persons, at forty-seven administrations of the rite; thirteen administrations of the Holy Communion; the delivery of forty-six sermons, and thirty-eight other addresses: and in order to those ministrations, nineteen hundred and twenty-two miles of travel.

My acknowledgements are again due for great and unceasing kindness from all with whom I have been brought in contact in my official duties, and for the most effective aid in the counsel, and indefatigable labour, of your Secretary.

It is my bounden duty, also, again to call your attention to the growing urgency of the want of proper Episcopal Superintendence in the Diocese, especially in those northern parts in which you appointed my later ministrations. It would be difficult to exaggerate, in an attempt to express the degree in which that portion of the Diocese is suffering, for the want of the cares and directions, and wisely distributed assistance, which it can only hope for, when it shall receive its proper head.

Very faithfully and truly,
Your friend and servant in Christ.
Wm. Rollinson Whittingham,
Bishop of Maryland.

New York, Sept. 24, 1850.

From these Reports it appears that the whole amount of Episcopal labour performed in and for the Diocese since the last Convention, is as follows:—

Ordinations—Deacons		15
	Priests	10
Churches—Corner Stones Laid		3
Confirmation—In 120 Churches		1824

In the performance of these services the Bishops travelled 3,922 miles.

The extent of the labors of the Visiting Bishops during the last two years, may be gathered from the fact, that within that time every parish in the Diocese has enjoyed the opportunity of Confirmation, and of any other Episcopal Service which was needed. In some few cases it was deemed expedient by the Rectors or Wardens to postpone Confirmation for the present. A number of the parishes desired the services of the Bishops in both years.

The sum of Episcopal Duties since the last General Convention, is as follows:

Ordinations—Deacons		37
	Priests	30
Churches—Corner Stones Laid		8
	Consecrated	24
Confirmations		4162

II.—New Parishes.

The approval of the Committee has been asked and obtained to the incorporation of the following Churches:

St. Paul's Church, South Brooklyn.
The Church of the Holy Innocents, Albany.
Calvary Church, Burnt Hills, Saratoga county.
Christ Church, New Brighton, Richmond county.
The Church of the Holy Spirit, Rondout, Ulster county.
All Saints' Church, Milton, Ulster county.
St. Thomas's Church, Ravenswood, Queen's county.
St. Mark's Church, Islip, Suffolk county.
The Church of the Holy Innocents, Cornwall, Orange county.

III—Candidates for Orders.

The number of candidates for Holy Orders in the Diocese is thirty-six. Since the last Report, fifteen candidates have been admitted to the Diaconate; two have been transferred to other Dioceses; one has ceased to be a candidate through lapse of time; the name of one has been struck from the list; one has been received by transfer from another Diocese; and seventeen have been added to the list, whose names are as follows:

Morgan Dix, A. B.,	Jared B. Flagg,
Edward C Babcock, A.B.	Edward M. Peck, A. M.
John F. Schroeder, Jr., A. B.	David E. Barr,
	James Starr Clark, A.B.,
Robert F. Clute,	J. Sebastian B. Hodges, A. B.,
Wm. A. Maybin, A. B.,	
Gordon M. Bradley,	Wm. H. Carter, A. B.,
Richard H. L. Tighe,	John Robert Livingston, A. B.,
George Bedell,	
Hannibal Goodwin A.B.	James D C. Locke, A.B.

Of the Candidates, seventeen are either students of the General Theological Seminary, or expecting to become such at the commencement of the next term, and the residue are pursuing their studies under the direction of Presbyters appointed by the Committee.

A complete list of the Candidates, with the date of their admission respectively, will be found in the Appendix to this Report.

IV.—Persons Recommended for the Diaconate

The following named Candidates for Holy Orders have been recommended for admission to the Order of Deacons, viz.:

John J. Elmendorf, Thomas Gallaudet, William T. Webbe, John H. Hopkins, jr., Beverly Robinson Betts, Philander K. Cady, John W. Moore, Edward Moyses, I. Leander Townsend, William S. Coffey, William W. Seymour, Robert Travis, Toenjes Richters, William H. Williams, and James S. Spencer.

V.—Deacons Recommended for the Priesthood.

The following named Deacons have been recommended for the Holy Order of Priests, viz:

The Rer. T. Jarvis Carter, Charles Reynolds, Washington Rodman, James F. Le Baron, Theodore Babcock, Thomas M. C. Peters, Samuel Cox, William J. Frost, Edwin R. T. Cook, and George C. Foote.

VI.—Clergymen Received into the Diocese.

The following named Clergymen have been received into this Diocese from the Dioceses respectively mentioned, and have obtained from the Committee the Canonical certificate of their admission, viz

The Rev. Samuel Cox, jr., from Pennsylvania.
The Rev. Tapping R. Chipman, from Western New York.
The Rev. Henry Dana Ward, from Virginia.
The Rev. Eli H. Canfield, from Ohio.
The Rev. Isaac P. Labagh, from New Jersey.
The Rev. Sylvanus Reed, from Western New York.
The Rev. Thomas A. Starkey, from Pennsylvania.
The Rev. William T. Smithett, from Guiana, West Indies.
The Rev. Richard U. Morgan, D. D., from Pennsylvania.
The Rev. James Adams, from New Jersey.
The Rev. George C. Foote, Deacon, from Western New York.
The Rev. Thomas L. Franklin, from Massachusetts.
The Rev. Daniel G. Wright, from Massachusetts.
The Rev. Charles H. Gardiner, Deacon, from Western New York.
The Rev. Solomon G. Hitchcock, from Connecticut.
The Rev. William Watson, from Connecticut.
The Rev. Edmund Richards, from Virginia.
The Rev. Robert B. Croes, from Indiana.
The Rev. John W. Clark, from Western New York.
The Rev. Ferdinand E. White, from North Carolina.
The Rev. George L. Neide, from Pennsylvania.
The Rev. William H. Hill, from Western New York.
The Rev. Benjamin F. Taylor, Deacon, from South Carolina.
The Rev. Henry M. Denison, from Virginia.

VII.—Letters Dimissory Granted.

Letters Dimissory from this Diocese have been granted to the following named Clergymen, at their request, to the Dioceses respectively named, viz.:

The Rev. David McIlvaine, Deacon, to Delaware.

The Rev. Thomas W Coit, D. D., the Rev. William Staunton, the Rev. Henry Edwards, and the Rev. Samuel J. Evans, to Connecticut.

The Rev. Samuel L. Southard, the Rev. S. Stebbins Stocking, and the Rev. Edward Moyses, Deacon, to New Jersey.

The Rev. Richard Whittingham, the Rev. Thomas Mallaby, and the Rev. Amos B. Beach, to Western New York.

The Rev. William A. Jenks, and the Rev. Willian M. Willian, Deacon, to Massachusetts.

The Rev. T. Jarvis Carter, to Ohio.

The Rev Charles H. Williamson, to Louisiana.

The following named Candidates for Orders have been transferred to the jurisdiction of the Bishops respectively named, viz.:

Robert Holden, to the Bishop of New Jersey.
Lewis P. Clover, to the Bishop of Virginia.

VIII.—Clergymen Appointed to Cures.

The Canonical Certificate has been presented to the Committee in behalf of the following named Clergymen being qualified Ministers of the Diocese, of their election or appointment to the Parochial Cures, respectively mentioned, which Certificate in each case has been transmitted to the Secretary of the Convention, and by him duly recorded.

The Rev. Henry Dana Ward, to the rectorship of St. Jude's Church, City of New York.

The Rev. John W. Shackleford, to the rectorship of St. Mary's Church, Brooklyn.

The Rev. Joseph H. McIlwaine, as minister of Grace Church, South Oyster Bay.

The Rev. Eli H. Canfield, to the rectorship of St. Peter's Church, City of New York.

The Rev. James F. Le Baron, to the rectorship of the Church of St. James the Less, Scarsdale.

The Rev. Samuel Cox, to the rectorship of Christ Church, Manhasset.

The Rev. Isaac P. Labagh, to the rectorship of St. Paul's Church, South Brooklyn.

The Rev. Richard U. Morgan, D. D., to the rectorship of Trinity Church, New Rochelle.

The Rev. Theodore Babcock, to the rectorship of St. Paul's Church, Charlton.

The Rev. Samuel Hawksley, to the rectorship of Christ Church, Marlborough.

The Rev. Sylvanus Reed, to the rectorship of the Church of the Holy Innocents, Albany.

The Rev. Robert J. Walker, to the rectorship of Calvary Church, Williamsburgh.

The Rev. Edward Davis, to the rectorship of Calvary Church, Burnt Hills.

The Rev. John J. Elmendorf, as assistant to the rector of Emmanuel Church, City of New York.

The Rev. Thomas L. Franklin, to the rectorship of St. Ann's Church, Amsterdam.

The Rev. Thomas A. Starkey, to the rectorship of Christ Church, Troy.

The Rev. Isaac H. Tuttle, to the rectorship of St. Luke's Church, City of New York.

The Rev. Edward Richards, to the rectorship of Christ Church, Oyster Bay.

The Rev. George B. Draper, as mintster of St. Andrew's Church, City of New York.

The Rev. Pierre P. Irving, to the rectorship of Christ Church, New Brighton.

The Rev. William J. Frost, as assistant to the Rector of the Church of the Mediator, City of New York.

The Rev. Richard M. Abercrombie, to the rectorship of the Church of the Intercession, New York.

The Rev. John W. Clark, to the rectorship of Calvary Church, Brooklyn.

The Rev. James W Coe, to the rectorship of St. Mark's Church, Islip.

The Rev. Tapping R. Chipman, to the rectorship of St. George's Church, Astoria.

The Rev. John B. Gibson has been appointed the Rector of the Church of the Holy Innocents, Fallsville, by the Standing Committee of the Diocese, under authority vested in them, and at the request of the Wardens and Vestry of the said Church.

Notice has been received from the Trustees of All Angels' Church, New York, of the election of the Rev. Thomas M'C. Peters, as Rector of that Church.

Order has been taken by the Clerical members of the Committee, for the Institution of the Rev. William H. Moore, into the rectorship of St. George's Church, Hempstead, and of the Rev. Isaac H. Tuttle,, into the rectorship of St. Luke's Church, New York.

IX.—Resignations of Parishes.

Notice has been transmitted to the Committee of the resignation of the following named Clergymen of the parishes respectively mentioned, viz:

The Rev. George Waters, of the rectorship of St. John's Church, Delhi.

The Rev. Thomas Mallaby, of the rectorship of Trinity Church, Plattsburgh.

The Rev. Edward Davis, of the rectorship of St. Paul's Church, Charlton.

The Rev. Samuel L. Southard, of the rectorship of Calvary Church, New York.

The Rev. John A. Spooner, of St. Mary's Church, Brooklyn.

The Rev. Reuben Hubbard, of the rectorship of St. Stephen's Church, Schuylerville.

The Rev. Henry Edwards, of the rectorship of St. Paul's Church, Stockport.

The Rev. William H. Newman, of the rectorship of St. Paul's Church, Flatbush.

The Rev. Norman C. Stoughton, of the rectorship of Calvary Church, Cairo.

X.—Clergymen Deceased.

It has pleased Almighty God, in His wise providence, to remove from the scene of their earthly labors the following Clergymen of the Diocese, since the last Convention, viz.:

The Rev. Amos Pardee, the Rev. Henry W. Sweetzer, the Rev. Philip D. Milledoler, M. D., and the Rev. Isaac Sherwood.

XI.—Lay Readers'

The following persons has been licensed to act as Lay Readers under the direction of Presbyters of the Diocese, viz.:

William V. Bours, Richard Harison, Charles H. Reineman, Hannibal Goodwin, James S. Purdy, and Morgan Dix; of whom the last three named are Candidates for Orders.

XII.—Discipline.

Notice has been received from the Rt. Rev. the Bishop of Tennessee, of the displacement from the Ministry of the Rev. Samuel Sherwell; from the Rt. Rev. the Bishop of South Carolina, of the displacement of the Rev. Jedediah Huntington, M. D.. from the Rt. Rev, the Bishop of Ohio, of the degradation of the Rev. Alfred Loutrel; from the Rt. Rev. the Bishop of Indiana, of the degradation of the Rev. G. Lamb Roberts, Deacon; from the Rt. Rev. the Bishop of Western New York, of the displacement of the Rev. William J. Bakewell; and from the Rt. Rev. the Bishop of Georgia, of the displacement of the Rev. Gardner Jones, Deacon.

The Rev. Richard C. Shimeall, the Rev. John Murray Forbes, D. D., and the Rev. Thomas S. Preston, Presbyters, having declared to the Standing Committee their renunciation of the Ministry of the Protestant Episcopal Church, and their design not to officiate in future in any of the offices thereof, said declarations have been recorded, and they have been severally displaced from the Ministry, by the Rt. Rev. the Bishop of New Hampshire, who was invited by the Committee to attend for that purpose, in the presence of divers of the Clergy; and the Canonical record of the transaction made.

The Rev. Thomas S. Brittan, Presbyter, having been duly and Canonically presented for trial, upon the charges of living in the habitual disuse of Public Worship, and of the Holy Eucharist, according to the Offices of this Church, and having been found guilty of said charges by a Board of Trial, Canonically appointed and acting, and who declared it as their opinion that the sentence of deposition should be pronounced against him; the said sentence has been pronounced apon him, by the Rt. Rev. the Bishop of New Hampshire, acting at the request of the Committee, in the presence of several of the Clergy.

XIII.—Miscellaneous.

It having pleased Almighty God, in His kind providence, graciously to remove from our land the sore disease with which we had been visited, the Committee, prior to the day of the Annual Thanksgiving, appointed by the Civil and the Ecclesiastical authority, caused the Form of Thanksgiving set forth in the Diocese, under the like circumstances, in the year 1832, to be reprinted, and recommended the same to the Clergy for use on that day.

The Canonical Certificate has been granted to the Rev. F. A. Pynsent, of the Diocese of Antigua, and to the Rev. George D. Gittens, of the Diocese of Barbadoes, authorizing them to officiate temporarily in this Diocese.

At the first meeting of the Committee after the last Convention, it was ordered, that a certified copy of the Preamble and Resolutions, adopted by the Convention, directing "the Standing Committee to present at an early day an address to the House of Bishops'" should be sent to each Bishop; accompanied by a request for as early a meeting as might be, of the body to whom the Committee were instructed to address the application for relief. This was at once done.—Having learned from the public prints that such a meeting had been summoned for the day preceding the meeting of the General Convention, in the City of Cincinnati, the Committee have prepared and sent on an address to that venerable body, of the nature contemplated by the resolution of the Convention.

All of which is respectfully submitted, by order, and on behalf of the Standing Committee.

William Berrian, D. D., President.
Benjamin I. Haight, D. D., Secretary.

New York, September, 25, 1856.

(From French's Hulsean Lectures.)

The Fruitfulness of Scripture.

Thus it has been well and memorably said, that the great and standing evidence for Christianity, is Christendom; and it was with good reason, and out of a true feeling of this, that Origen and other early apologists of the Faith, albeit they had not such a full-formed Christendom as we have to appeal to, did yet, when the adversaries boasted of their Apollonius and other such shadowy personages, and sought to set them up as rivals and competitors with the Lord of glory, made answer by demanding, "What became of these men? what significance had they for the world's after development? what have they bequeathed to show that they and their appearance lay deep in the mind and counsel of God? what society did they found? where is there a fellowship of living men gathered in their name? or where any mighty foot-marks left upon the earth to witness that greater than mortals have trodden it?" And the same answer is good, when it is transferred to the books which at any time have made ungrounded claim to be divine records, and as such, to stand upon a level with the canonical Scriptures; and which sometimes even in our day are brought forward in the hope of confounding the Canonical in a common discredit with them. We, in the same way, make answer, Is there not a difference? besides all other condemnation under which they lie, besides the absence of historic attestation, and the want of inward religious meaning and aim, are they not self-condemned in their utter insignificance—in their barenness—in the entire oblivion into which they have fallen—in the fact, in short, that nothing has come of them? What men have they moulded? what stamp or impress have they left of themselves upon the world? Where is there a society, or even a man, that appeals to them or lives by them?

Thus, let any one acquainted with the apocryphal gospels, compare them for an instant with the sacred Four which we recognise and receive. It is not merely that there is an inward difference between these and those, which would be characterized not too strongly as a difference, like that which finds place between stately forest-trees and the low tangled brushwood which springs up under their shadow; it is not merely that those spurious gospels are evermore revolting to the religious sense, abandoning earth without soaring to Heaven; robbing the Person of Christ of its human features, without lending to it any truly divine; ever mistaking size for greatness, and the monstrous for the miraculous. It is not this only, but the contrast is at least as remarkable in this respect, that while the Canonical Gospels have been so fruitful, from those other nothing has sprung: while the Canonical have been as germs unfolding themselves endlessly; winged seeds endued with a vital energy, which, where they have lighted, have taken root downward and sprung upward; those other might be likened to the chaff borne about by the winds of chance, having no reproductive powers; owing their origin to obscure heretical sects, never extricating themselves from those narrow circles in which they first were born; and, save only as literary curiosities, with the perishing of those sects themselves perishing for ever. *They* have remained as dry sticks, as the barren rods which refused to blossom,—and as such not to abide in the sanctuary. (Numb. xvii.) But the Canonical Gospels have witnessed for themselves, as did Aaron's rod, when it budded and clothed itself with leaves and blossoms and almonds. They too, blossoming and budding, have borne witness to themselves, and to their right to be laid up in the very Ark of the Testimony for ever. For it is not the authority and decision of the Church which has made the Canonical Gospels potent, and the apocryphal impotent, those fruitful and these sterile; rather that decision is the formal acknowledgment of a fact, which was a fact before; a submission to authority, to the authority of the Spirit witnessing to and discerning that Word which is the Lord's; this, rather than any exercising of authority. That decision was the spiritual instinct of the Church recognising and setting her seal to a fact which was a fact before—namely, that these were false and those true; she distinguished thus the chaff from the corn, but it was not her decision which had anything to do with making these to be chaff and those wheat.

It is the task which I propose to myself to-day, to consider a few aspects under which the Scriptures have thus shown themselves strong; have approved themselves quickeners of the spiritual and intellectual life of men; although here, in treating such a subject as this, one is tempted, as more than once has been my lot, to start back at the greatness of the theme, the vastness of knowledge of all kinds, which, to handle it worthily, it would require; the fragmentary nature of aught which, even were the knowledge possessed, one could hope within the limits of a single discourse, to present. As the matter, however, may not be passed by, I will seek to present to you one or two reflections, in the hope that they may be only as the first thought of a more fruitful series which your own minds will suggest.

And, perhaps one of the first which suggests itself, is this, namely, how productive the Holy Scriptures have been, even in regions of inward life and activity, where, at first sight, one would least have expected it, where we should have been tempted, for many reasons, to anticipate exactly opposite effects. How many things Christianity might, at first sight, have threatened to leave out, to take no note of, or indeed utterly to suppress, which, so far from really warring against, it has raised to higher perfection than ever in the old world they had attained. With what despair, for example, a lover of art, one who at Athens or at Rome fondly had dwelt among the beautiful creations of poet and painter, would have contemplated the rise of the new religion, and the authority which its doctrines were acquiring over the hearts and spirits of men. What a death-knell must he have heard in this to all in which his soul so greatly delighted. He might have been ready, perhaps, to acknowledge that our human life under this new teaching, would be more vigorously earnest, more severe, more pure: but all its grace and its beauty, all which it borrowed of these from the outward world, he would have concluded, had been laid under a ban, and must now vanish for ever. This was evidently, in great part, the cause of the unhappy Julian's mislike of the rising faith—of his alienation from it, as of that of many other heathens, like-minded with him. It is true, their hostility lay much deeper than this; that it grew out of a far bitterer root. But this was evidently one of their griefs against the doctrine of the Nazarene. They could not consent to lose the grace and beauty of the Hellenistic worship: all art seemed inextricably linked and bound up with the forms of the old religion, and if that perished, inevitably doomed to perish with it: and so they resisted while they could; and when they could resist no longer, they sat down and made passionate lamentations at the grave of the old world, which all their lamentations could not call back to life; instead of rejoicing at the birth and by the cradle of the new, with which, indeed, all the hopes of the future were bound up.

And the Christian himself of those earliest ages, might almost have consented to take the same view—even as we do find a Tertullian, and others of his temper, actually doing: nor in this was ne at all to be wondered at, least of all did he deserve the sneers with which the infidel historian of the later empire has, on this account, visited him. His exaggerations were only those into which a man of strong moral earnestness might most naturally have fallen. So had all skill and device of poet and painter engaged then in the service of the flesh, so did they do exclusive homage to the old idolatries, so deeply polluted, for the most part, were they, so far sunken with a sunken moral world, that the Christian neophyte, when he renounced, in his baptismal vow, all pomps of the devil, might easily have deemed that these were certainly included; and that to forego them wholly and for ever, was his one duty, his only safety.

How little, at any rate, could one or the other, could friend or foe of the nascent faith, have forecast that out of it,—that, nourished by the Christian books, by the great thoughts which Christ set stirring in humanity, and of which these books kept a lasting record, there should unfold itself a poetry infinitely greater, an art infinitely higher than any which the old world had seen;—that this faith, which looked so rigid, so austere, even so forbidding, should clothe itself in forms of grace and loveliness, such as men had never dreamt of before? that poetry should not be henceforward the play of the spirit, but its holiest earnest; and those skilless Christian hymns, those hymns "to Christ as to God," of which Pliny speaks, so rude probably in regard of form, should yet be the preludes of strains higher than the world had listened to yet. Or, who would have supposed that those artless paintings of the catacombs had the prophecy in them of more wondrous compositions than men's eyes had ever seen—or that a day should arrive when, above many a dark vault and narrow crypt, where now the Christian worshippers gathered in secret, should arise domes and cathedrals, embodying loftier ideas, because ideas relating to the eternal and the infinite, than all those Grecian temples which now stood so fair and so strong, but which yet aimed not to lift men's minds from the earth which they adorned.

How little would the one or other, would Christian or heathen have presaged such a future as this—that art was not to perish, but only to be purified and redeemed from the service of the flesh, and from whatever was clinging to and hindering it from realizing its true glory,—and that

this book, which does not talk about such matters, which does not make beauty, but holiness, its end and aim—should yet be the truest nourisher of all out of which any genuine art ever has proceeded; the truest fosterer of beauty, in that it is the nourisher of the affections, the sustainer of the relations between God and men; which affections and which relations are indeed the only root out of which any poetry or art worthy of the name, ever have sprung. For these affections being laid waste, those relations being broken, art is first stricken with barrenness, and then, in a little while withers and pines and dies—as that ancient art, which had been so fertile while faith survived, was, when the church was born, already withering and dying under the influence of the skepticism, the profligacy, the decay of family and national life, the extinction of religious faith, which so eminently marked the time: only having a name to live, resting merely on the traditions of an earlier age, and on the eve of utter dissolution. Such was its condition when Christ came and cast in His Word, as that which should make all things new, into the midst of an old and decrepit and worn-out world.

Communications.

(For the Churchman.)

Bishop Hampden.

Mr. Editor,—About three years ago, this Bishop was elevated to the Episcopal Throne by the united influence of the so-called liberal and evangelical parties in the Church of England. Whatever then or previous might have been his theological errors, in his late primary charge, he has expressed a most decided opinion on the subject of Baptismal Regeneration, or the grace in the sacrament of Baptism. Would it not be well for the Editor of the Evangelical [?] Tract Society in this country to publish this whole charge as one of its permanent works? †

BAPTISMAL REGENERATION.

"It is no single question which has been debated in the progress of the controversy, from the commencement of it, in the examination of Mr. Gorham by the Bishop of Exeter to its present stage. First, the doctrine of regeneration by the sacrament of baptism. * * * *

1. As to the first—the most important as concerning a matter of faith—I feel *no doubt* in my mind that the doctrine of regeneration in baptism, by the holy Sacrament, as the way instituted and commanded by our Lord, and by virtue of His precious blood, *is the doctrine of our Church*. If the *Articles* of the Church were indecisive of the point (*which they do not appear to me to be*), this is precisely one of those questions in which the evidence derivable from the Book of Common Prayer is most material. It would be doubtless making an improper use of the evidence of the Prayer Book to cite warm devotional expressions, couched as these often are in the language of analogy as if they had an exact dogmatic force. But the case is different as concerns the rites of the Church and the doctrine involved in them. The remark of Bishop Burnet to this effect, is most just:—

"The truest indication (he says) of the sense of a Church is to be taken from her language in her public offices: this is that which she speaks the most frequently and the most publicly: even the Articles of doctrine are not so much read and so often heard as her Liturgies are: and as this way of reasoning has been of late made use of with great advantage against the Church of Rome to make her accountable for all her public offices, in their plain and literal meaning, so I will make use of it"—he is speaking in reference to the Ordination Services—"on this occasion: It is stronger in our case, whose offices being in a tongue understood by the people, the argument from them does more evidently conclude here."

"This statement clearly applies, in its *fullest force*, to the *Offices of Baptism* more especially, as there is no dogmatic statement on the subject of infant baptism in the Articles, but rather an implied reference in the Articles to the ritual, where it is said, "The baptism of young children is in anywise to be retained in the Church as most agreeable unto the institution of Christ." And when we find accordingly in these, and also the Confirmation Service, regeneration is constantly spoken of, either as a term equivalent to baptism (in like manner as "baptized," in the ninth Article, is answered by "*renatis*" in the same place of the Latin Articles, as has often been remarked,)—or else as the concomitant and effect of baptism—it appears to me quite evident that what is so ostensibly put on the front of its offices is the real teaching of the Church. The passages are familiar to every one. I need not, therefore take up your time by citing them.

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"Let us leave, then, Reverend Brethren, all speculative questions and determinations on this subject. Let us teach our brethren not to doubt, but thankfully to bless God that they have been born again, putting off the old man and putting on the new in that holy sacrament of faith—that they were then spiritually taken into the arms of Christ and became children of grace and heirs of His kingdom. I cannot conceive an institution which thus directs us to Christ and to the benefits of His death and resurrection more pregnant with spiritual edification, as it is duly valued and duly improved in after life, than that of infant baptism as it is set forth in the ritual of our Church. For what can be so delightful to the Christian as to reflect that he knows not the time when he was not of the family of Christ? Unworthy as he may be, he is thankful that he has always belonged to Christ—that not the world or any creature has a prior claim on his love and obedience—that the good work has been begun in him—and that he has only to follow up by the aid of the Holy Spirit that which has been begun in him by the same Spirit—growing more and more to the likeness of Him in whose death he has a birthright—changing from glory to glory, until he finally attain to the full enjoyment of his adoption and inheritance among the saints in light. With how much greater force, too, must all exhortations to holiness and perseverance speak to him who is duly impressed with the awe of baptism as the sacrament of his regeneration! How strong is the appeal to him not to receive the grace of God in vain—not to faint in working out his salvation, for that grace unto salvation has been already given to him!

* * * * * * *

"I greatly regret, therefere, that the question of the efficacy of the Sacrament, in the case of infants, has been made the subject of so much protracted disputation before the public. It cannot but have occasioned great profaneness and irreverence. When we consider the great variety of opinions and feelings, of which the mass of the public mind consists, and how little disposed the world at large is to appreciate revealed truth—how apt they are to suppose that it is a mere strife of words between conflicting theologians, and lose sight of the importance of the truth, so debated to themselves—the effect is like that of civil war in hardening the heart and corrupting a people—making not the actual combatants only, but the lookers-on, forget that they are brethren; and, in the Church itself, how surely might it not have been anticipatiek that the result of the controversy, to whichever side it is inclined, would be attended with discord and dissatisfaction?"

For the Churchman.

New Things out of Old.

On Thursday evening, Nov. 7th, we numbered one of a spell-bound audience, who realized, as in a vivid dream, the perils and allurements through which the "Pilgrim of Progress" safely passes. The allegory of Bunyan, which delighted our childhood with its imagery, rivalling the Arabian Nights in its fascinations, was presented in a masterly manner in Panoramic view.

It was introduced with a few remarks, in substance that the story was not to be spoken, but to be re-read by the audience in connected and suggestive picture. We envied the Sleeper, who lay like one unwearied but stretched upon the sod in revery, as if closing his eyes upon the lovely scene around to gaze with mental vision. Then in rapid succession, as if the artist feared to trust even the partial eye of friends, the first Part was passed in view: there was the cot and the loved ones calling, and the earth teeming with delights, but the Pilgrim's eye rested on warning words, bidding him escape for life; taking a way he knows not, he soon desponds: a friendly hand raises him from the mire; he has a terrible journey through Humiliation and the Valley of the Shadow of Death, so that we feel inclined to take comfort with him in the House Beautiful. David was the only man who could fight best without armor. The sister Virtues clothe Christian in mail, and henceforth he appears a knight of the Cross. The peaceful path discovered by Penn was to him unknown, and well for him that his armor had been assayed ere he met his dread enemy Apollyon; nor can he trust altogether to his own shield with such an Adversary. We slept with him in the arbor as one claims rest after hard toil. In passing Vanity Fair we saw many familiar scenes, and remembering that only one Man had resisted the glory of the World, we were lost in the meaning of the Allegory when the Pilgrim was solicited with earthly crowns: again the world is rejected, and now, more hopeful, he delights in contemplating with Shepherds the Eternal City; then along a beautiful river of calm life the route is seen, perennial flowers and fruits strewn around. Anon quiring Cherubim attend, encircling a chariot which is to carry him on high. Thus far we thought and wrote, and found that we were but half way through the subject—enough, however, to convince that description is not desirable for any who can go and see for themselves. Job was eyes to the blind, but such have passed away, and if alive would not meet encouragement in this universally enlightened nation. We cannot forbear praising the skill which has linked such beauties of landscape and architecture where the gorgeous is exquisitely managed, and the sight charmed with harmonious coloring and graceful forms. We are glad to find an entertainment altogether unexceptionable, pleasing alike to child and man, and vote a hearty resolution of thanks to the able artists whose work is now exhibiting, and wish them the success so highly merited.

SPECTATOR.

For the Churchman.

Chinese Missions.

To the Editor: { NEW YORK, 114 E. BROADWAY, Nov. 5, '50.

DEAR SIR: The enclosed letters were handed me at the Floating Church of our Saviour last Sunday by two sailor-boys from Shanghai, belonging on board the British Bark Cheapside, which has recently, after a very long passage down the China Sea, on her way to Canton and New York, reached our port. Seventeen months ago, this vessel left England with 250 emigrants for Port Adelaide, and, arriving there, made one or two passages among the Islands of the Pacific. I send them to you, with the assurance, from my own knowledge, that such cases as those referred to are of very frequent occurrence. I know many sailors, who came in contact with religious persons abroad, anxious for their spiritual welfare, *having praying mothers at home*. These mothers of sailors will supplicate with earnest and heartfelt gratitude to the Father of Mercies for his choicest blessings on those who, in any manner, evince *a care for their souls*. They cannot, without tears, peruse such tokens of interest as the enclosed letters indicate. They will doubtless be read with pleasure by the friends of missions, coming, as they do, from our faithful, intelligent, earnest brother, connected with the mission of Bishop Boone, in China, the Rev. E. W. Syle, whose letters on the China mission have been read with such deep interest, and showing that he suffers no opportunity to escape unimproved, as in the present case, (for which I thank him) by which he may be useful in the service of our Divine Master. I will only add, that the two boys, of their own accord, visited me at my residence on Sunday evening, and it gave me unfeigned pleasure to discover the good effects of Mr. Syle's interest in them, and to endeavor to strengthen them by good counsels and religious books, leading them to pursue the path of eternal life, to which he had directed them. By their influence I have reason to believe I shall see their whole ship's crew, (whom I this day visited on board their vessel) at the hour of divine worship in the seats of the Floating Chapel of our Saviour, for Seamen, the next Sunday.

Very respectfully your friend and brother in Christ. B. C. C. PARKER.

To the Editor of the Churchman.

SHANGHAI, May 3d, 1850.

To Robert Baker, on board the British Ship Cheapside, lying at Whampoa, care of W. Duns & Co., Hong Kong.

MY DEAR BOY: I enclose the letter to my friend in New York, which I promised to give you, the day we met in this city. I have also mentioned William Winchcomb's name. When you arrive at New York, if you have not time to deliver the letter yourself, you can put it into the post-office at once. I do not wish it delayed. I pray God to keep and bless you. You must also pray for yourself, and not forget to read the Bible. You did not know my name when you met me, but I suppose you guessed I was a missionary. That was correct, and people call me Rev. E. W. Syle, of the American Episcopal Church. Farewell.

SHANGHAI, CHINA, 3d May, '50

To the Rev. B. C. C. Parker, Floating Church of our Saviour, Foot of Pike St., New York.

REV'D AND DEAR BROTHER: I take the liberty of bringing to your notice two young lads who are about to sail from this port to New York in the English ship Cheapside. The boys' names are Robert Baker and William Winchcomb. I know nothing of them more than what I learned from themselves while walking through this Chinese city, where I met them accidentally one day. The elder seems to have a pious mother who lives in a neighborhood of London with which I was familiar in by-gone days. I hope the intercourse between our two ports will soon become quite intimate, and I can assure you it will give me great satisfaction to do whatever may be possible in the way of co-operation, if such a thing be attempted at any time. Every word of what Dr. Vinton said in his anniversary sermon (page 12,) went home to my heart, and although I could not join with the missionary in the northern part of China, (Ningpo I presume) in the wish to have sailors excluded from our ports—*for I believe the balance of benefit from foreign intercourse is on the right side*—yet I could wish to see *no* drunken sailor made the sport of the more sober heathen, and no taunt of vice made the reproach of our name. Unhappily both are to be found here. Already two or three little flags are to be seen, flying over the roofs of low Chinese houses, making known to the sailor, when he can get a go-ashore-leave, there are places where he will find grog, and I suppose lewd companions also. One other thing to be lamented over here is, the fact that the observance of the Sabbath as a day of cessation from business has become less strict among foreigners than it was at first, and I am sorry to add that the houses that have been foremost in breaking through the great rule have been American. At first, i. e. immediately after the opening of the Port, the Chinese authorities were much struck with the fact that no business was brought to their Custom House on Sunday, and they professed to admire the observance of the weekly Sabbath very much. This good prestige has been in some measure lost, and oftentimes I am pained when returning home from my church in the city, to see companies of foreigners going about the ships making purchases.

But I am forgetting that this is only a letter of introduction. Pardon me if I have enlarged a little too much on topics of so great interest and importance, and allow me to subscribe myself with much regard and sympathy,

Your friend and brother in the Church ministry, E. W. SYLE.

For the Churchman.

The Coming Special Convention.

Mr. Editor,—Subjects of deep interest will be passed upon by the Special Convention, to be held on the 27th instant. What its action will be, or what it ought to be, I undertake not to predict or to say. Differences of opinion exist, and will doubtless then be manifested. But in the suggestion I am about to make, I trust all parties will unite. *With* the blessing of the Almighty God upon the Convention, all will be well. *Without* it, in vain will be even the united action of all its members. I respectfully propose then, to all my brethren of the Clergy, that upon the Sunday prior to its meeting, the "Prayer to be used at the meetings of Convention," be read in its proper place, altering the two or three expressions necessary to give it a *future* application. May we not justly and properly hope, that such a united body of Prayer, will be heard by Him, who is the Head of the Church, and be answered by the sending of peace upon our distracted and suffering Diocese?

A COUNTRY CLERGYMAN.

The suggestion is a good one, if the clergy have power to make the alteration, which we doubt. At any rate, each clergyman and each layman can use it for themselves, with such other supplications as are suitable to the occasion. [ED. CHN.]

For the Churchman.

[Concluded.]

Having laid upon her the solemn responsibility of caring for the souls of her members by such rules and directions for their observance as she, in her combined wisdom and piety, deems best; sensible of the great value and importance of Christian abstinence and fasting; fearing lest, if left to ourselves, we would suffer it to fall into disuse; reverencing the divine institutions of the Mosaic dispensation; and acting under the influence of those heavenly motives, and that zealous concern for spiritual and eternal good, which characterized the age of martyrs for the Cross; the Church has set apart days and seasons for fasting and prayer. True: after those early and better times, this and other holy appointments became grossly perverted and abused. They were burdened with an enormous weight of errors, impieties, and superstitions. But her Great Head at length sent deliverance. In His might, she arose and shook herself from the dust. By the guidance of His Spirit, that portion of the Church which, in this reformation, kept its eye most steadily fixed on Scripture and primitive catholic authority, was saved,—while coming out, as in faithfulness to God, it was bound to do, from among those who had widely and essentially departed from the spirit and requisitions of the religion they professed, from running into the opposite extreme of casting off also much that is inseparable from that spirit in its purity, and those requisitions in their integrity. From that body, never severing itself from the one Holy Catholic and Apostolic Church; but only rejecting what that Church had fostered of the unholy, uncatholic, and unapostolic, and going back to its primitive and evangelical character, our communion sprang, and has derived through it its scriptural and primitive appointment of holy days and seasons.

Those on which the duty of fasting and abstinence is required are well adapted to the weaning of our affections from the things of earth, which every reasonable person who duly considers the sore disappointment so often attendant on those things, must own to be of peculiar value. When, with due frequency, we accustom ourselves to denial of desired indulgences, the strength of the desire is materially diminished. And as even innocent desires, not directed to moral and spiritual ends, are apt to gain an undue ascendancy, and bind us strongly to temporal objects, this duty becomes all-important. And when we look forward to the time when we must resign every thing in this world, we must see additional value imparted to a discipline so well calculated to prepare us for the sacrifice.

Fasting tends to chasten the human passions, as its opposite, full indulgence, has the effect of exciting and inflaming them.

Fasting is a proper expression of sorrow for sin. Disregard for the comforts and pleasures of the world, is the natural effect of unfeigned sorrow. The truly afflicted person seeks not the enjoyments of time and sense: he has no relish for them. The heavy heart desires not to enter the circles of gaiety and worldly relaxation. The true of heart, who is conscious of having offended one to whom he is bound by ties of gratitude and duty, finds little pleasure till he has penitently acknowledged his dereliction, and experienced the comfort of restoration to favor and affection. The ingenuous Christian feels in himself the working of these principles, when contemplating the ingratitude of his sins, their impiety and heinousness, and the degradation and misery which they bring.

Fasting is a suitable self-punishment for sin, and therefore proper for solemn acts of penitence and humiliation.

Fasting is eminently favorable to inducing a proper spirit for the discharge of other religious duties. It spiritualizes the affections and dispositions, and raises them above sensuality and grossness. It is highly favorable to that purity and tranquillity of mind wnich dispose to profitable reflection, meditation, self-examination, and pious reading. It gives alacrity and ardor to prayer, elevation and earnestness to praise and thanksgiving, and humility and sincerity to repentance.

Fasting has often been attended with the special blessing of Heaven; of which Holy Scripture furnishes abundant proof.

The Reformed Catholic Church, in her requisitions for the due observance of this duty, has avoided the popish error of burdening them with a minuteness of prescription more favorable to a routine of outward observance, than to inward and spiritual edification. Well knowing the impossibility of so enforcing particular rules amid the infinite variety of circumstances under which her members are placed in the states of life to which it pleases God to call them, and the correspondent domestic, social, and civil duties devolving on them, as to find, in tho same minute precepts, the best promotive, in all cases, of spiritual good, and the best answering of the wholesome ends of her discipline, she lays down the general requisition of "such a measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion;" and leaves the application to the consciences of her members. Increased attention to public and private devotion; abstinence and self-denial, in the true evangelical sense which has been above considered; and, in general, retrenchment of unnecessary worldly concerns, are the duties to which, on her days of fasting, she would have her children sincerely and conscientiously attend. Alms-deeds are an indispensable Scripture accompaniment of religious fasting and abstinence. If what would be saved by self-denial of indulgences which, however, in moderation, not generally improper, are at least unsuited to the Church's solemn seasons of abstinence, were appropriated to purposes of piety and charity, it would be one of the best and truest improvements of these seasons, and could not but be attended with a pure and holy satisfaction far superior to any other joys to which the same means could be made conducive.

The Christian greatly needs the spiritual advantages attendant on this holy discipline. The world presents many and strong temptations to draw him from the path of duty. These are constantly assailing his senses, passions, and appetites; and the natural heart is altogether too weak to resist them. The pleasures of the world are fascinating, and even those the most innocent in themselves are apt to lure to too strong an attachment, till degrading and demoralizing slavery ensues. The Church, in her Master's name, with His commission as the guardian of the souls of men, and entrusted with his appointed means and pledges of grace and mercy, offers guidance in the ways of purifying discipline, of salutary restraint, of wholesome abstinence and self-denial, wherein may be maintained, through the promised blessing of the Holy Ghost, the superiority of man's spiritual part, and the things which concern it, to the deteriorating influences of the flesh, and the low, unsatisfying, and perilous service of the world.

It should be remembered that although the Church designs by her special appointments, to call us to special and stated observance of their peculiar duties, yet it is with the view of forming in us constant habits of holiness, and permanent and controlling godliness of heart and life. Not only at her solemn celebrations, but at all times, would she have us grateful for the wonders of redeeming love, and true to living faith in them. Not only on her days and seasons of extraordinary abstinence and devotion, but at all times, would she have us live above the world and the flesh, unsullied by their influence, and unaffected by their temptations to wrongful and immoderate enjoyment. B. T. O.

For the Churchman.

MR. EDITOR:—Sometime since I addressed a letter to The Protestant Churchman, which, however, has been in no way noticed in that paper. As it may have miscarried, I beg to call to it, through your columns, the attention of the Editor of that paper, and of all others whom it may concern. It is as follows:

For the Protestant Churchman.

MR. EDITOR:—Allow a constant reader of your paper to ask whether the Pastoral Aid Society of this City, and the Clerical Association in Westchester County, are not liable to the objections once made to the movement in this City in behalf of the Church in California: namely, doing missionary work in fields for which the regular authority of the Church has provided a missionary organization. I believe you took the ground that this is schismatical. It may be that the above-named Society, and Association intend to place their funds at the disposal of the Missionary Committee of the Diocese. If so, I presume you will think their organization quite regular, orderly, and Church-like. I believe you expressed your opinion that the California movement was intended to have a party bearing. Is there any reason to fear the same respecting these other movements?

U. V.

For the Churchman.

BLOOMINGTON, Ind., Nov. 1, 1850.

MR. EDITOR,—I should be sorry that any of your numerous readers should think me capable of saying what in "The Churchman" of the 26th Oct., I am reported to have said, namely, this—"I thank you, Mr. President, for the liberty of *filling* this house with my voice." I had no desire, not the smallest, to *fill* the house with my voice. I would be slow to intimate such a desire to any one. There had been some loud speaking in the house, which I had no intention either to imitate, or to censure.

What I said, was on the impulse of the moment, and it was this: "I thank you, Mr. President, for the liberty of *feeling* this house with my voice," meaning "by this house," not the building, but the persons who were in it.

They understood me, I think. But as your readers may not, on account of some omissions in the report of my remarks, fully appreciate *the sentiment* which these remarks were intended to convey, and in the use of which I desired to *feel* the house, they will pardon me for taking the liberty of suggesting a thought or two for the purpose of *feeling them* on the subject.

During the discussion, which the Memorial from Maryland produced, I was struck with the frequent use of such words and phrases as savor strongly of the policy of human governments, but which, unless I mistake the matter quite, have but a low and restricted meaning when applied to the things of the Church, the kingdom of Christ on earth.—"Rights—laws—legislation"—these and their cognates were reiterated, as it seemed to me, in a manner which called for the suggestion which I ventured to make, and which it is important to remember, if true; and if not, it may be easily refuted. "The Lord is our law-giver." Law, as described by Hooker in words, which, it has been beautifully said, "sound like an anthem,"—"her seat is the bosom of God: her voice the harmony of the Universe:—none so high as to be above her control; none so low as to be beneath her care"—law (*jus*) in this high sense man has not power to make. Man can make rules (*regulæ*) and he may miscall them laws: but nothing can be more vain than to expect the *true interests* of the Kingdom of Christ to be promoted by that pragmatical, conceited, law-making spirit, which at this moment is so busy on this side the Atlantic. We know what it has done on the other side, in Church and State. Legislation made Rome what she is. Let us be warned by her example.

Uniformity is one of the pleas for multiplying laws. Let every man be compelled, if he cannot be persuaded, to act in all things social according to given rule. Why so? It is seemly and beautiful to behold. What a fine appearance, for instance, does a select regiment of men—all of one height—wearing the uniform—and drilled to move in concert—make on parade! It is all as if they were acting with the precision of mechanical force. Yes; and if you want to make religion a mechanical thing, the way to do it is just to go about it in the same way that Frederick the Great took—and that Oliver Cromwell took—and all the great Captains of every age and country took—in order to convert a freeman, having heart and soul in him, into a heartless, soulless piece of machinery, called a soldier, to be moved at the will of his General.

In a *jail* not a half a mile from where I now sit, and about a mile from a Church where he *used* to go, and where his relatives and Christian brethren, well off in the world, and a quiet, orderly people, go, for religious instruction, and to worship, there is *a man*—not a felon—he has been guilty of no offence against the laws—but—"Tell it not!"—but I must tell it—he is *insane*. He is insane—and that is the reason he is in the County jail, under circumstances, which, were he not insane, are of a nature to make him so. Does not his Church need a *rule?** As for the "*Law* of liberty," the law of Christ, the law of love—better not name it in this connexion!

The Covenantors, not many years ago, made a rule (*law?*) whereby slaveholders were compelled to leave *their* Church, or else cease to be slaveholders. Had *they* been Christians indeed, *on whom the rule was to operate*—had they possessed the spirit of Christ—had they been imbued with that heavenly principle of love and condescending kindness which caused "Him to give himself a ransom for many"—would there have been any *need* for such a rule? Would not the slaveholding Christians have *so* treated their slaves, as to render them slaves only in name—slaves only as the blessed Apostle of the Gentiles calls himself a slave (δουλος) of Jesus Christ,"—better in condition than any other portion of laborers on earth, black or white? But I did not intend, when I took my pen, to write what I have written. Did you ever think, kind reader, when sharpening you razor on a hone, how it was that that same hone, once a stick of wood, became what it is, a stone? The change was brought about somehow so, as it seems to me: the stick, being immersed in gently running water impregnated with fine particles of stone, as fast as a particle of the decaying wood gave way, one of these took its place, and so on, till the whole mass was changed.

So, as the spirit of christianity, which is Love, leaves the body of any Church—in minute matters it may be—mere trifles—the vacancy which it leaves must be filled up with *something*,—since nature abhors a vacuum,—and nothing will offer itself so readily, as a rule, (I will not call it a law) and that rule, after awhile, must be followed by another, and another, and another,—explanatory — emendatory—supplementary—provisory—hypothetical—categorical—multangular—crossing each other at all possible angles—*felted* together into fine contexture—smooth when polished—but alas, it is STONE.

Reader, have I *felt* you? Has the *sentiment* of these few unpremeditated remarks found in your breast a sentiment answerable to it as face answers to face in a mirror? If you were present looking me in the eye while I talked to you, I could tell whether it were so, As it is, and I have not your tell-tale face to look into; nothing before me but this one clean sheet of paper, but now (not very legibly I fear) scribbled over, down to near the foot of the very last page, I cannot guess how it is—whether I have *felt* you or not.

Be that as it may, I would deprecate the idea of "*filling*" you with my voice, or inflating you or myself, or any house, or any body living, with any thing so destitute of nutritious matter—as wind.

"Ridentem dicere vera, quid vetat?"

ANDREW WYLIE.

THE CHURCHMAN.

NEW-YORK, SATURDAY, NOV. 16, 1850.

SPECIAL CONVENTION.

Extract from the Minutes of the Standing Committee of the Diocese of New York.

Nov. 7, 1850.

The following Preamble and Resolution were adopted:

Whereas doubts have been expressed as to the sufficiency of the terms employed in the Call of the Special Convention of the Diocese, to denote the purpose for which the said Convention is summoned, and to meet the requirements of the Third Canon of the Diocese; therefore—

Resolved, That in order to obviate all doubts as to the intent of the Call of the Special Convention, the following words be appended thereto—"and to proceed to the election of a Provisional Bishop under the said Canon, should the Convention so determine."

Attest, BENJ. I. HAIGHT, Sec.

In accordance with the foregoing order, further notice is hereby given, that a Special Convention of the Protestant Episcopal Church in the Diocese of New York, will meet in St. John's Chapel in the City of New York, on Wednesday, the 27th day of November, at ten o'clock in the morning, to take into consideration the Canon passed in the late General Convention, entitled, "Of the election of a Provisional Bishop, in the case of a Diocese whose Bishop is suspended, without a precise limitation of time;" and to proceed to the election of a Provisional Bishop under the said Canon, should the Convention so determine.

By order of the Standing Committee of the Diocese,

BENJAMIN I. HAIGHT, Sec. of the Convention.

Nov. 8, 1850.

NOTICE.—At the suggestion of several friends of the Church, the subscriber will receive and Register the names of all such heads of families as are willing to accommodate such of the Clergy and Lay Delegates to the Special Convention as may not be otherwise already provided for.

THOS. C. BUTLER, No. 20 John st.

The Right of the Church to deliberate on its own Affairs.

In the days of the Apostles and their successors, for some three centuries, the right of the Church to deliberate upon and regulate its own affairs was felt and acted upon. When any difficulty or dissension occurred, the rulers of the Church in its several provinces assembled and took counsel, and the decision was adhered to by all the faithful. The Church was left free to settle its own internal arrangements without the interference of temporal prince or potentate; except, indeed, when the fires of persecution devastated its borders, or the sword of the tyrant swept away its chiefs and pastors. Such troubles, however, affected its very existence, and were not unauthorized tamperings with its doctrine or discipline. These came in when the Church had learnt to rely for aid not so much on the promise of its great Head as on the friendly support of emperors and kings newly converted to the faith. Bestowed with the best intentions in the first instance, they soon became a burden. It was held that the Bishops and pastors of the Church must not meet in council unless with the permission of the temporal sovereign, and that such topics only must be discussed as should meet with his approbation. In our parent country this doctrine has been carried out in its most repulsive features. For more than a century the spectacle has not been witnessed of a free synod or convocation of the Anglican Church. The Church in Scotland has met from time to time even amidst trials and sufferings of the severest character, and her faithful Bishops, though few in number and reduced very low in their worldly estate, have borne a noble witness to the Catholic Faith, and preserved unimpaired the deposit of the Truth. Presbyterian Assemblies, Methodist Conferences, and other Dissenting Meetings have been and are held at stated seasons, annually or oftener, as occasion demands, and receive no harm from them, but are invigorated and strengthened. In Ireland a Roman Catholic Synod has been lately held, with much pomp and circumstance, and has produced a powerful effect on the public mind by its apparent unanimity and its imposing ceremonies. England may soon witness a similar spectacle. In all these bodies there is life, there is vigour, there is freedom; and this activity and energy gain followers and supporters. There is at least the show of earnestness—the power to explain and enforce their rules and principles of action—the ability to meet present emergencies and adapt themselves to the wants and demands of those around them; and if they fail, it must be from the want of wisdom or authority in themselves, not the subjecting and overpowering control of an external force.

But how is it with the ancient and venerable Church of England? Where is her voice amid the clamours of surrounding sects, and the loud vauntings of her Romish rival? How does she exercise the authority she claims in her 20th Article, to decide controversies of faith? How often does she meet to take into consideration the spiritual destitution and corporal wants of the mass of the population—the vice and wretchedness, the misery and the crime which are so rife in and about her, and call for the most diligent examination and the most effectual and far-reaching systems of operation. That the clergy and laity of the Church do in various ways labour in the various enterprises undertaken for this purpose is most true, but their efforts are independent, partial and insulated. The Church does not speak out with an authoritative and harmonious voice declaring "One Lord, One Faith, One Baptism," and compelling the halt, the lame and the blind to come in and receive of the good with which she is entrusted by her Divine, Lord. She is forbidden to take counsel for herself, and use the sacred powers of deliberation and decree, in the name of Christ, and under the guiding influences of his Holy Spirit. The Faith is impugned, but she utters no warning or condemning voice. Her bishops are oppressed with the extent of their sees, and the weight of their episcopal and temporal duties, but they cannot provide assistants in their labours, nor take measures to render the means of good which she possesses more available to the welfare and salvation of those over whom they are set in the Lord. All this must be done by statesmen and politicians, often irreligious and wicked men, or hostile to the spiritual powers of the Church, the advocates of some form of religious dissent, and more anxious to cripple and destroy the object of their aversion than to promote her strength and influence. Hence her faithful and zealous sons, unable to assemble in Convocations or Synods, are compelled to have recourse to the public meeting and the Church Union; doubtless very useful and salutary measures under the present state of things, yet not possessing any legitimate authority, limited in their scope and operations, and not entitled to claim supernatural aid and direction. They are the instruments and the voices of certain classes in the Church, and cannot demand the weight which her authoritative decisions have. Those who are bound to "hear the Church," are not necessarily compelled to hear them. Assertion may be met by assertion, resolution by resolution, argument by argument—and the flood-gate is thus opened for endless logomachies and fruitless strifes. Solemn questions as to Catholic Doctrine are settled by lawyers, and not by Divines; they are determined by the rules of law, not by the precepts of the Gospel and the voice of antiquity; and the end of these things no man is able to foresee. Timid and time-serving prelates shrink from dogmatic teaching by themselves, and dread the effect of a solemn determination of the vexed questions of the day. They are indebted for their promotion to court favor or ministerial patronage, and esteem it their bounden duty not to thwart or offend the powers that be. Hence the timid replies that some have given to the demand for a Convocation so earnestly and loudly made,—that they fear the effect would be to increase dissension and produce no beneficial result. This answer, however, will not serve forever. The difficulties of the Church are increasing and must increase, because her rulers doubt the faithfulness of Christ and the power of His Holy Spirit to illuminate and guide those who are assembled in His name and presence. Is the Church of England, then, to be the only branch of the Church Catholic that dares not meet in Council to "decree rites and ceremonies," or determine "controversies concerning the Faith." Is it thus that she is to demonstrate her Apostolicity and Catholicity to those who deny and those who oppugn her spiritual authority? Men of the world may call this system of non-committal faint-heartedness wisdom, and prudence, and charity, and any other specious name they please; but such conduct will not satisfy the soul craving for guidance in divine things, nor confirm the doubting and wavering spirit. They will require that a Church truly such shall speak and act as one conscious of the authority she claims; and that she should be bold and fearless in declaring what is God's truth, when that truth is called in question.

We may with pride refer to the Constitution of our Church as in this point far more agreeable to the mind of Christ, She can determine for herself when and how to meet, and no external authority or power can forbid the exercise of her will. Experience has shown that there is no reason to fear that this privilege will be fraught with danger or evil, when kept within its legitimate bounds. Questions have often arisen which have occasioned great excitement in quarters more or less extensive, and appeared to portend great danger to her peace, and even disaster to her well-being, when brought before the National Council of the Church. Yet these fears have proved groundless. The particular question has been considered, debated, and passed upon, and the decision has proved an end of strife. All have submitted reverently and obediently, and additional cause of thankfulness has been furnished to the giver of every good and perfect gift. We look with intense interest, therefore, on the efforts now making in England to achieve a greater degree of independence for the Church, and obtain for her the liberty of meeting freely as in days of yore in Synods and Councils. The demand is so right, so necessary, so correct in principle, that it cannot be denied with justice; and the continuance of the tyrannical and scandalous interference of the State now exercised with her spiritual rights must lead in the end to her complete independence, and her more resolute upholding of her long-withheld but inalienable privileges.

Foreign Intelligence

The Africa, a new Cunard steamer, arrived at this port on Thursday morning, the 8th inst., bringing our files down to the 26th October.

The Pope had addressed a brief to the Archbishop of Vercelli, in Piedmont, in which he states that the Sardinan Government had recommended that the Archbishop of Turin should resign his See; which proposition is contemptuously rejected, and the Archbishop declared to be "worthy of all praise."—He also declares that that Government has violated a solemn Convention, and that the Apostolic See can have no confidence in any new treaty while it acts thus.

A paper of Genoa has published diagrams showing how the fraud of the *winking* Madonna at Rimine may be accounted for by means of wires, and a *concealed* puller at a suitable distance.

Hesse Cassel continues in the same state. It seems more certain that Austria, Bavaria and Wertemburg will interfere backed by Russia, while the opposition of Prussia on the other hand may be doubted against such odds.

It is also said that Russia and France have proposed to England to interfere in the Danish quarrel and compel Prussia to refrain from assisting the Schleswig Holsteiners either directly or indirectly. In case she should refuse, France is to invade the Rhenish provinces and Russia Silesia. The proposal seems such an impudent one, that we suppose it is an invention of Madam *Rumor*, calculated to excite indignation in Germany.

The number of religious houses in the Sardinian Dominions is 483; viz.: 384 in Piedmont (253 male and 131 female; and 99 in the Island of Sardinia, (88 male and 11 female.) Calculating the inmates at 20 for each house, the whole number is 6280 monks and 2840 nuns; making *one* monk for every 976 inhabitants, and *one* nun for every 1645.

According to the Papal bull in the *Ami de la Religion*, the following are the new Roman Catholic bishoprics in England:—

London District.—Two Sees, Westminster and Southwark. *Northern* District, one Diocese—Beverley. *Lancaster* District, two:—Liverpool and Salford. Wales, two, Salop, and Merthyr Tydvil, with Newport. Western district, two—Clifton and Plymouth. *Central* District, two, Birmingham and Nottingham. *Eastern* district, one, Northampton. In all, twelve; one Archiepiscopal and eleven Suffragan Sees. The Romish papers state that Lord Minto informed the Pope that the Government would not object to this arrangement.

As a notable sign of the times it is said that Dr. Wiseman has struck out the prayers for the Queen and Royal Family, heretofore used in his Diocese, on the ground that it is unlawful to pray for an *heretical* Sovereign. At several public festivals of members of that sect in England, the *Pope* is given as the first toast, and the *Queen* at the second.—These are straws to be sure, but they shew the current of the wind.

The contest respecting the proposed declaration at the Bristol Church Union, continues with much vigor. The Rev. G. A. Denison has given notice that at the next meeting of the Union, to be held Nov. 11, he should offer a resolution requesting its officers to attend the meeting of the officers of Church Unions proposed by Rev. W. Palmer to be held in London, on Tuesday, Nov. 19, to consider the propriety of adopting a statement of principles substantially the same with that proposed by him at Bristol. That our readers may understand better the points involved, we give the proceedings at the Bristol Church Union.

THE SPLIT IN THE BRISTOL CHURCH UNION.—A special general meeting of the Bristol Church Union was held on Tuesday, Oct. 8, to take into consideration a series of resolutions, and a declaration founded thereon, proposed by the Rev W. Palmer. The first of these resolutions affirming the absolute necessity of a more extensive organization of churchmen for the vindication of the faith and the rites of the church; whilst the second declared, that in order to inspire mutual confidence among those who should co-operate in such an organization, it was requisite that a declaration explanatory of its principles should be issued. The resolution further set forth:

"That it is expedient, further, to prepare a statement of the present position of the church, having regard to the long continued suppression of her liberties, to the altered character of the union between Church and State, in consequence of the altered character of the State itself, and setting forth the specific grievances which have arisen out of this state of things. That it is further expedient to prepare a statement of objects, in which prominence shall be given to the following. 1. The revival of the synodal action of the church. 2. Security for the appointment of orthodox bishops. 3 Protection for the church's faith from the interference of any authority or influence alien to her principles and constitution. 4. The removal of all legal impediments to the proper exercise of spiritual discipline in the church, and to her extension commensurately with the wants of the nation."

The declaration proposed consisted of the following three clauses:

1. That the English church, having in the sixteenth century reformed herself on the model of primitive Christianity, has a claim upon the undivided and faithful allegiance of the whole English people. 2. That the Roman church (including the other churches in communion with her) having repudiated communion with all the churches which do not recognise the claims of the Bishop of Rome, and having by formal decrees and other authoritative acts, and in her popular practice, corrupted the primitive faith and worship of the Holy Catholic Church, reconciliation and intercommunion with the Roman Church on the part of either churches or individuals of the English communion, cannot, until the Roman Church shall have reformed herself, be effected consistently with obedience to the law of Christ. 3. That the serious dangers to the faith, arising from the abuse of private judgment, and from a mere negative Protestantism, having of late years, been greatly aggravated by the insidious introduction of rationalistic notions of the church, and by the encroachments of a latitudinarian state policy, it is the duty of all the members of the Church of England to offer to these pernicious principles the most active and uncompromising opposition.

On the resolutions being moved the following amendment was proposed by Lord Forbes, and seconded by A. J. B. Hope, Esq., M. P.:

That whereas the Bristol Union was designed to be a union of all churchmen desirous of co-operation in the promotion of certain defined objects, it cannot consent to narrow the basis of its constitution by identifying itself with an organization, which is founded upon the acceptance of a declaration of faith over and above the existing formularies of the English church, which it desires to make the rule of its proceedings.

A lengthened discussion ensued, in which the principal speakers were in favour of Mr. Palmer's motion: The Rev. Prebendary Clarke, the Rev. G. A. Denison, the Rev. J. Jebb, Rev. Dr. Biber, H. Hoare, Esq., Rev. J. B. Sweet, Rev. T. Bandinel; and in favoer of Lord Forbes' amendment: The Rev. Dr. Pusey, Rev. J. Keble, A. J. B. Hope, Esq., M. P., the Rev. M. W. Mayow, Rev. A. Fane, Rev. A. Watson, Rev. Sir George Prevost, Bart., &c.

On a show of hands, the amendment was carried by a considerable majority.

A meeting of members voting in the minority was held the same evening when it was resolved:

1. That a plan of co-operation and a statement of principles such as that proposed by Mr. Palmer, are imperatively called for under existing circumstances, it being understood that the details will be settled at a meeting of Chairmen and Secretaries of Church Unions, to be held in London, in November next, as contemplated in Mr. Palmer's resolution.

2. That in consequence of the refusal of the special general meeting of the British Church Union to adopt the principle of the plan of co-operation and statement of principles set forth in Mr. Palmer's paper, it has become necessary to constitute a seperate Church Union, to be called the SOMERSET AND BRISTOL CHURCH UNION.

3. That the following be the standing Committee with power to add to their number:

Rev. R. A'COURT BEADON,	Rev. E. A. OMMANBY,
Rev. J. B. B. CLARKE,	Rev. W. PALMER,
Rev. R. HAYNES,	Rev. H. E. WRIGHT,

Rev. J. J. JEBB.

4. That the above documents be published, and copies communicated to the Secretaries of the several Church Unions. G. A. DENISON, Secretary.

The Committee of the London Church Union has passed the following resolution,—"That inasmuch as it was Resolved at the Special General Meeting of the members of the London Union on Church matters, on the 15th inst., 'That whereas the London Church Union was designed to be a Re-union of all Churchmen desirous of co-operating in the promotion of certain defined objects it cannot consent to narrow the basis of its Constitution by identifying itself with any organization which is founded upon the acceptance of a declaration of faith over and above the existing formularies of the English Church, which it desires to make the rule of its proceedings'—this Committee is of opinion that it is inexpedient that such invitation be accepted, or that members of this Union take any part in the proceedings of the Meeting proposed to be held."

The Yorkshire Church Uuion, however, has taken a far more spirited and English stand in a meeting held on the 10th ult.

"Resolved, That the Yorkshire Union, whilst it pledges itself to strive to the utmost of its power in obtaining the removal of those civil impediments which hinder the exercise of the spiritual rights and functions of the Church, desires to record its sincere adherence to the Church of England, and to those protests against Romanism on the one hand, and Latitudinarianism on the other, which are contained in her Common Prayer Book, Articles and Formularies."

If any members of the Church Union cannot heartily join in a declaration of this sort, because of secret attachments to the corrupt teachings and schismatical pretensions of Rome, the sooner they leave the Union and the Church the better. She has no heed of such defenders against the usurpations of the State. They, like Allies, Maskell, and other deserters, do what in them lies to betray the fortress into the hands of the enemies, and such traitorous conduct should be exposed and condemned.

In consequence of a complaint made to the Bishop of Bath and Wells that certain parishioners could not obtain seats in the Church at Yeovil, because some of the pews were unoccupied, or owned by persons non-resident in the parish, his Lordship issued a letter to the Church-wardens directing them to assign these seats to the accommodation of those actually residing in the parish, with which mandate they have complied.

The Rev. Daniel Wilson has contradicted the report that he has been admonished by the Bishop of London for not having daily prayes in his Church. We suppose therefore that he has them, and are glad to hear it.

The 30th annual Report of Her Majesty's Commissioners for building new Churches, dated the 25th of July last. states that 21 churches have been completed since their last report, providing accommodation for 14,793 persons, including 10,114 free seats for the use of the poor. Thus in the whole, 470 churches have now been completed, and provision has therein been made for 498,066 persons, including 291,190 free seats appropriated to the use of the poor; 32 churches are now in the course of building, and plans for seventeen others have been appproved of.—*Guardian.*

The depravity of the *Record* and its correspondents has been sadly manifested in a charge recently advanced by one of the latter, that Archdeacon Wilberforce *disbelieved the inspiration of Scripture*, and that the said correspondent, of his own *personal* knowledge, could state he had read an elaborate essay for the edification of a clerical society, in which these words occurred more than once at the end of an argument, "Holy Scripture therefore is not inspired." It turns out that the story has just enough truth in it to make the falsehood more malignant. The Archdeacon says,—"It is wholly untrue that I have ever questioned the Inspiration of Holy Scripture, either by words spoken or written. Indeed a year ago I read a paper on the subject to a clerical meeting, the professed object of which was *to answer the objections* which have been brought against the inspiration of Scripture." We suppose that the *Record*'s scribbler was unable to distinguish between the objections and the answers, and thought that they all expressed the Archdeacon's sentiments. This is the most charitable hypothesis we can frame at present.

We have made up the following account of the stated Fall Ordinations in the English Church, from our recent files.

	Priests	Deacons
Archbishop of York	—13 Priests	—9 Deacons.
Bishop of Exeter	-- 4 "	11 "
Bishop of Oxford	— 2 "	14 "
Bishop of Worcester	—22 "	26 "
Bishop of Bangor	— " "	1 "
Bishop of Manchester	— 1 "	" "
Bishop of Lincoln	— 5 "	9 "
Bishop of Ely	— 5 "	8 "
Bishop of Lichfield	—14 "	12 "
Bishop of Ripon	—16 "	6 "
Bishop of Durham	— 6 "	8 "
Bishop of Carlisle	— 1 "	1 "
Bishop of St. Davids	17 "	4 "
Bishop of Chester	9 "	15 "
	115 Priests	124 Deacons.

APPEAL TO THE AMERICAN CHURCH.

The Committee of "THE LONDON CHURCH UNION," among other proceedings consequent upon the great meeting of July 23d, caused an affectionate and earnest address to be prepared for transmission to the General Convention. We learn from the *True Catholic* that the document did not reach the Convention, and consequently was not acted upon. The paper will no doubt be perused with gratification and interest by the readers of the "Churchman;" and we should have cordially rejoiced could some expression of sympathy, both of doctrine and feeling, have been elicited from the body to which it was addressed.

LONDON UNION ON CHURCH MATTERS.—The attention of the Committee of this Union having been drawn to the subject of a communication of the proceedings of the meeting of July 23d, to the Convention of the American Church, to assemble on the 2d of October, at Cincinnati, a sub-committee was appointed who have drawn up the following letter to the Bishops and Presbyters of the American Church; and, being approved at a meeting of the Committee on Monday last, was ordered to be published in the next *Guardian:*

To the Right Reverend Fathers, the Bishops of the Church in the United States of America, with the Reverend Presbyters, and all others with them assembled in Convention at Cincinnati.

Right Reverend Fathers and Brethren.—The London Union on Church Matters, constituted with the approbation of the Bishop of the Diocese, under circumstances of difficulty and danger to the Church of England, which have been since alarmingly increased, have empowered us on their behalf most respectfully to solicit your collective attention to the documents herein enclosed, being the resolutions unanimously agreed on at the meeting of Clergy and Laity of unexampled magnitude, holden in London on the 23d of July last.

The sympathy and support under this trial which we have acknowledged in the fourth of these resolutions, as received from the heads of our beloved Sister Church in Scotland, may warrant our indulging the hope that the same may be with equal heartiness extended to us by a Church which we no less affectionately regard as united to us in faith and communion. If every portion of Christ's mystical body must feel for the distresses and conflicts of every other, your warmest sympathies, we feel assured, will not be wanting to the Church of your forefathers, whence your own orders and ministry have descended, when the purity of their confession of the common faith is thus seriously menaced and put in peril.

We will not venture to anticipate what your deliberative wisdom may dictate as the best mode of fraternal aid to us in this emergency. We will only say that, as the expression of your full concurrence of sentiments on the spiritual matter would be of the highest value to us in the contest with heresy or indifference, or contented Erstianism that our position brings with it, so should we also most thankfully esteem and regard every counsel or suggestion that may come from you.

Commending our Church and ourselves to your blessing and prayers, we remain, Right Reverend Fathers and Brethren, your faithful servants in Christ,

W. H. Mill, DD, Regius Professor of Hebrew at Cambridge, and Canon of Ely.

E. B. Pusey, DD, Regius Professor of Hebrew, Oxford, and Canon of Christ Church.

John Keble, MA, Vicar of Hensley, in the Diocese of Winchester.

A. J. B. Hope, Esq., MP.

—*Eng. Churchman*, Sept. 26.

BOARD OF MISSIONS.—We gave an account of the Proceedings of this Board at its recent Triennial Meeting on October 3d and 5th, from the *Courier & Enquirer*, in our paper of the 26th ult. By the kindness of the Rev. Mr. Webbe the Local Secretary, we have been permitted to examine the Minutes, and we give the following abstract of the subsequent proceedings:—

Christ Church, Cincinnati, Oct. 7, 8 P.M.

The Bishop of North Carolina, in the Chair.

A Resolution of the Bishop of Tennessee, laid on the table on the 5th instant, was called up and amended by the insertion of a preamble. Its object was in view of the indebtedness of the Treasury to the amount of $15,000, to discontinue the appropriation of $1,000 to the Bishop of Illinois.

The Bishop of Maine moved to strike out so much of the preamble as related to the Bishop of Illinois, and insert, instead thereof, a Resolution calling on the members of the Board, and especially the Bishops, to "use every exertion in their power, with a view to such contributions in proportion to the wealth and number of the Parishes in their several Dioceses, as shall be sufficient before the next annual meeting in July, to discharge the present indebtedness, and fully to sustain the appropriations for the year."

The motion to "strike out" prevailed, and the Board then adjourned to attend the public missionary meeting in this Church, on Wednesday evening, 9th instant, and to transact business after its conclusion.

Oct. 9, half-past 7, P.M.

The Public Meeting was held: the Bishop of Illinois presided. After singing the 103d hymn, and prayers by the presiding Bishop, Addresses were delivered by the Bishop of Ohio, Michigan, Maine, Rhode Island, Louisiana, and Illinois.

A collection was made amounting to $237 41. After the 107th hymn, the meeting was closed with prayers by the Presiding Officer.

The public meeting having ended, and the Bishop of Illinois having retired, the Bishop of New Jersey took the chair at the request of the Senior Bishop present.

A public meeting was ordered for Friday evening next, and a Committee appointed to prepare resolutions for the same. The Bishops of Western New York, Pennsylvania, and Maine, were appointed.

The Board then adjourned to attend the same.

October 11, half-past 7, P.M.

The Board attended the public meeting.

The Bishop of North Carolina, the Senior Bishop present, presided.

The 52nd Psalm was sung and prayers offered.

Addresses were delivered by the Bishops of Pennsylvania, Western New York, and Indiana, and Rev. Messrs. Atkinson, Jacob L. Clark, McCoy, Townsend, (Fort Smith, Ark.) and Gillett, of Houston, Texas.

The collection amounted to $86 60. After the 105th hymn, and the benediction by the Bishop presiding, the meeting was dismissed.

The Board then met for business.

The following list of the Board elected for the next three years by the General Convention, was read:

Rev. Thomas Atkinson, DD; Rev. Henry Croswell, DD; Rev. N. B. Crocker, DD; Rev. Benjamin Dorr, DD; Rev. Christian Hanckel, DD; Rev. Edward Neufville, DD; Rev. J. D. Ogilby, DD; Rev. P. A Proal, DD; J. M. Wainwright, DD; H. J. Whitehouse, DD; Rev. W. E. Wyatt, DD; Rev. A. C. Coxe, J. W. Cooke, C. H. Halsey, M. H. Henderson, H. W. Lee, William Suddards, Wm. A. Smallwood, G. W. Woodbridge, Messrs. Wm. Appleton, R. B. Aertsen, L. R. Ashurst, E. F. Chambers, Jos. Collins, J. B. Eccleston, R. H. Gardiner, S. H. Huntington, C. G. Memminger, Jos. Sands, G. M. Wharton.

Resolutions for the publication of the proceedings and the payment of the expenses of meeting, were adopted.

The Domestic Committee was re-appointed:

Rev. J. McVickar, DD; H. J. Whitehouse, DD; S. R. Johnson, DD; Lot Jones; Messrs. L. Bradish, D. A. Cushman, J. D. Wolfe, G. C. Morgan.

Also the Foreign Committee:

Rev. B. C. Cutler, DD; Rev. S. H. Turner, DD; Rev. S. H. Tyng, DD; Rev. G. T. Bedell; Messrs. J. F. DePeyster, F. S. Winston, L. Curtis, S. Brown.

The Bishop of Maine had permission to withdraw his amendment offered at the meeting of 7th October.

Rev. Dr. Atkinson then offered the following Resolutions, to be laid on the table for future consideration:

1. *Resolved*, That there ought to be raised in the ensuing year, for the service of the Domestic Branch of the Board of Missions of this Church, and for coming years, not less than $60,000.

2. *Resolved*, That a similar amount or more, should be raised for the service of the Foreign Department of said Board.

3. *Resolved*, That the Bishops of this Church be earnestly requested to take upon themselves the charge in their respective Dioceses, of urging upon the flocks committed to their care by personal appeal, or otherwise, to every parish in the same, the duty of sustaining this resolution.

4. *Resolved*, That the respective Committees of the Board of Missions be enjoined to bring before the Church, through the Spirit of Missions or otherwise, the most general missionary intelligence as to the Missions of the Church of England, as well as of our branch of the Church.

5. *Resolved*, That the Foreign Committee be instructed to renew the mission to the decayed Churches in Asia Minor, in the manner they shall deem the most likely to accomplish the best results, and that the late Missionary Bishop to Turkey, be requested to submit his views on the subject.

On motion, the Foreign Committee was directed to pay the last named Bishop's Salary to the 1st of October inst.

Adjourned to meet on the 14th instant, at 5 o'clock.

Oct. 14, 5 PM.

Quorum not present. Adjourned to meet on the 15th at 8 AM.

Oct. 15, 8 AM.

The Board met; present, eight Bishops, three clerical and three lay members.

The Bishop of North Carolina presided.

The resolutions of Dr. Atkinson were taken up.

The Bishop of South Carolina moved the following preamble to the first:—

Whereas, in the Protestant Episcopal Church in the United States of America, the number of congregations is not less than 1,700, and the number of Dioceses 29; and therefore if each congregation (the larger according to their abundance, and the smaller according to their means) contributed forty dollars on an average, and if each Diocese contributed according to the number of its parishes on an average, the sum of $2,100, the amount would be above $6000. Therefore *Resolved*, &c.

The Resolution thus amended was adopted, and the 2, 3, 4, and 5th Resolutions were also adopted.

On motion of the Bishop of New Jersey, it was *Resolved* that it be respectfully recommended to the House of Bishops to nominate at their present session a Presbyter to be the Missionary Bishop of the Protestant Episcopal Church in the United States of America, at Cape Palmas, and the party adjacent on the W. coast of Africa.

[The Rev. John Payne was accordingly nominated and elected.]

On motion of Mr. R. H. Gardiner, a resolution was adopted, stating the inconvenience and suffering sustained by the Missionaries of this Board from the irregularity of the payment of their salaries, and directing that certain legacies be invested in public stocks, and specially reserved for the purpose of equalizing the payments of them; and to be pledged as security for temporary loans, whenever there are not sufficient funds in the Treasury for the payment of the salaries.

After reading the minutes, the Board adjourned *sine die.*

We are informed on good authority that great difficulty at times was experienced in getting a quorum, and that the business of the Board was necessarily hurried through in consequence of the pressure of business in the General Convention. And yet certain agitators among us wish to add a Triennial Meeting of the Trustees of the Seminary at the same time and place by way of heightening the confusion!

New Publications.

PRACTICAL RELIGION EXEMPLIFIED by *Letters and Passages from the Life of the late Robert Anderson*, Perpetual Curate of Trinity Chapel, New Brighton [England] by the Hon. Mr. Anderson.—From the Fifth London edition; Philadelphia, H. Hooker—New York, Sandford & Swords.

The title of this work sufficiently explains its object, and very happily describes its character. The portraiture is given by a wife's hand of a devoted and faithful minister of the Church of England; and though at first intended for the children of his affection, and afterwards communicated to his more intimate friends, it finally appeared in its present form. It abounds with touches highly pathetic and deeply interesting, with counsels fraught with rare wisdom, and with instructions strictly in accordance with the teachings of the Church at whose altars he ministered. This is pleasingly evidenced in his letters to his children on the Church Catechism, and especially in setting forth the nature of Baptismal grace and the duty of stirring up the *gift* that was thereby granted them (157--158). His letters to relatives and friends under afflictions and bereavements of the most trying character breathe the true spirit of the Gospel, and tend alike to elevate the sinking spirit and enkindle the glow of Faith and Hope in the soul.] His conscientiousness in the discharge of all his duties, religious, ministerial and social; the fervent love and charity which he sedulously cultivated; the firmness and devotion he displayed in his adherence to Divine trnth, and the fearlessness with which on occasion he rebuked conformity to the sinful practices and customs of the world, and enforced the necessity of renewal through the Holy Ghost, render him an example of imitation as well as object of admiration and love. We feel ourselves bound highly to commend the excellent tact Dr. Hooker has displayed in his late publications.

THE DOCTRINE OF THE CROSS *illustrated in the Memorial of an Humble follower of Christ*; (Second American edition); has been published by Messrs. Stanford & Swords, and we are very glad to see it. It practically exhibits the blessed Grace of the Sacraments, when rightly received, and delineates a lovely example of piety and love, faith and resignation in a young woman converted from the Quaker heresy, and brought within the fold of that branch of the Church Catholic established in England. We are glad to find by its republication that the merits of the work are not unappreciated.

CHRISTIANITY REVIVED IN THE EAST: or *A Narrative of the work of God among the Armenians of Turkey*, by H. G. O. Dwight, Missionary of the American Board of Commissioners for Foreign Missions. New York; 1850.—Baker & Scribner.

The title of this book affords a fair specimen of the assumption it contains. Mr. Dwight is, we believe, a Congregationalist, and his work exhibits the aggressive policy pursued toward the Armenian Church. How far this body is entitled to the name is not clear from the book. He generally tells us they held the *same errors* with the Greeks and Romans, yet in another place we are told they reject the Council of Chalcedon and must therefore be *Eutychians* or *Monophysites*. It seems, however, unworthy of his notice to state definitely how far they are heretical in this point, while he declares against priestly absolution and baptismal regeneration in the same category with transubstantiation and the worship of images! Their attachment to a hierarchy and ritual is stigmatized in the same breath with the modern interpolations and corruptions introduced into the latter. He sneers covertly at our late Missionary Bishop, who has already so abundantly vindicated himself, that there is no need of saying anything on that head. Mr. Dwight deals in the doctrine of special judgments very largely, and, according to him, the death of the late Sultan was a judgment for having *resisted the hand of God* i. e. the operations of Mr. Dwight and his coadjutors. Of this dogma, and many other expressions of the same kind, we must express our decided reprobation. As to the alleged persecutions, we think they were brought on by the very unwarrantable and unwise course pursued by these, so-called, Missionaries. As far as this book states facts, it may serve as a caution to those who are sent out hereafter from the American Church, should it decide to renew the Mission now unoccupied.

THE HISTORY OF XERXES, by Jacob Abbott, (Harpers) carries on the narrative of the Persian and Grecian wars, as conducted by that monarch, is well abridged from Herodotus, and other ancient writers, and is told in the author's usual pleasant and easy manner. The period treated of is one of the utmost interest, and young persons are much indebted to Mr. Abbott for enabling them to read it by means of so agreeable and instructive a medium.

THE COUNTRY YEAR BOOK, or *the Field, the Forest, and the Fireside* by William Howitt New York: Harpers—pp 424.

This is a pleasant companion to the "Book of the Seasons," and is the result of many years' delightful enjoyment of the country and observation of life and scenery." It is filled with sketches of English country life and characters, in various stations, interspersed with tales of German travel, and Languedoc and other French legends. It is neatly printed: and a plessanter book to while away a spare hour cannot be devised.

THE LIFE OF THOMAS CHALMERS, D. D., by DR HANNA, Vol 2.; Harpers—pp 546.

We here find the Dr. commencing his career of fame and usefulness, at Glasgow, in 1815, as minister of the Tron Church, his subsequent transfer to St. John's, in the same City, and his removal to St. Andrew's, in 1823, to the Chair of Moral Philosophy in that University. As in the first volume, copious extracts are given from his correspondence, while the narrative is ably continued by the biographer. There are some graphic descriptions of the excitement produced by his sermons—and also of his parochial labors, speeches in the General Assembly on matters of importance. and other details which render the work useful as well as attractive.

MIDSUMMER FAYS, or *the Holidays at Woodleigh*, by SUSAN PINDAR, Appletons—is a sister wo.k to *Fireside Fairies*, and like it, is a collection of pretty fairy tales, told by Aunt Elsie to her nephews and nieces, assembled for the Summer instead of the Christmas Holidays, and inculcates suitable lessons of religion and morals. It will be equally acceptable with the former and is charmingly illustrated with appropriate plates.

THE STORY TELLER—THE UGLY DUCK, and other Tales, LITTLE ELLIE, and other Tales---by the celebrated Hans C. Andersen, have been published in a very nice little form by Messrs. C. S. Francis & Co., and marked by much imagination, simplicity and beauty. They are great favourites in Denmark, and must become so here in their present pleasing garb, for which our young readers have to thank the obliging publishers.

ÆSOP'S FABLES, a *New Version*, chiefly from Original Sources, by Rev. Thomas James, M. A., with more than 50 Illustrations, designed by John Tenne; New York, R. B. Collins -pp. 224.

Our old friend appears in a new and beautiful dress. The fables are well told, and the *morals*, when given, are judiciously reduced to a line or two. A short notice of the Life of Æsop, and the sources of the present compilation are prefixed. The book is beautifully printed on excellent paper, in a large type with wide margin, and the illustrations are exceedingly well done. It is a capital book for a holiday present.

SUCCESS IN LIFE—*The Mechanic*, by Mrs. Tuthill: G. P. Putnam.

Acting on the maxim that "History is precept teaching by example," the authoress very judiciously and agreeably illustrates her maxims by the cases of Oliver Evans, John Fitch, Franklin, Eli Whitney and others, who have by their integrity, industry, perseverance, and genius benefitted their fellow-men and got for themselves an honored name in the estimate of posterity. It forms an excellent number of this useful series.

We have received the Quarterly and Westminster Reviews from Messrs. L. Scott & Co.; The TRUE CATHOLIC for November, containig among other things, an excellent account of the late General Convention, some passages of which we have marked for insertion; *The Mentor* and the *Moravian Mscellany* for November; and LITTELL'S LIVING AGE has 336, 3368, in which is an able defence of Wm Penn from the Westminster, with many other good selections. Several other volumes will be noticed as soon as possible.

SALE OF BOOKS.—A large sale of books is now going on at the Sales Room of Mr. Cooley, 377 and 379 Broadway. They are a part of the stock of Mr. John Doyle, and make a Catalogue of nearly 200 closely printed pages. Many rare and curious works will be found in the Departments of *Travels*, and *History*, especially American and Irish; *Architecture*, including several by distinguished Italians and Frenchmen; Illustrated Books relating to Coins and Antiquities; some of the best works in modern languages; classical authors, some old and valuable editions, e. g. Gruter's Livy, Paris 1625, Plautus, Venice, 1518, Drakenborch's Livy, 1738, 7 vols; Demosthenes, fol. Orleans, 1607, Nicetae Gr. Imp. Hist. Geneva, 1593 (Wolf,) Gatakers Antoninus' Lond. 1697, Cambridge Researches, 1826, 2 vols, Musae Cantabr, Isocrates, Camb. 1729, 2 vols. various works and editions of Horace, Cicero, Virgil, &c. &c. Among the Fathers are the valuable Benedictine edition of H. Basil, 3 vols. fol., Paris, 1721, Potter's Clemens Alex. 2 vols. fol. 1715; we have also the Commentary of Hugo de St. Caro from Genesis to Job, 3 vols. fol. Basle, 1498; with the works of modern theologians, too numerous to mention; and editions of the Bible in various languages, especially Matthiae's Recension of the New Testament in 8 vols., Riga, 1788, with a large collection of modern English Theology. The sale will last for a week longer, at least, and the books mentioned above are yet to be sold. We therefore invite the attention of our readers to the Catalogue.

Diocesan Intelligence.

PROCLAMATION.

By HAMILTON FISH, Governor of the State of New York.

The mercies of an all-kind Providence call for an acknowledgment of gratitude and of dependence from the creatures of his bounties.

The year which is about to close, has been marked by innumerable blessings to us as a Nation. An abundant harvest and profitable labor have brought rich rewards to honest industry. Peace and tranquillity are established at home; and no discord disturbs our relations abroad. Health, prosperity, and abundance have been freely vouchsafed to us. Civil and religious liberty prevail throughout the length and the breadth of the land. And to all is secured the free exercise of the worship of their Creator according to their own faith. And on this occasion we should not forget that while an Inscrutable Providence has seen fit to remove during the past year the Chief Magistrate of our Union, that same Providence has preserved us under the trial a free and an united People, has saved us from anarchy or civil commotion, and has continued to us the mild operation of a Government of our own adoption and rulers of our own choice.

I do, therefore, designate and recommend THURSDAY, THE TWELFTH DAY OF DECEMBER NEXT, to be observed by the good People of this State as a day of Public Thanksgiving to Almighty God.

In witness whereof I have hereunto subscribed my name and affixed the Privy Seal of the State, at the City of Albany, this 31st day of October, one thousand eight hundred and fifty.

[L.S.]

HAMILTON FISH.

By the Governor:

ROBT. H. MORRIS, Private Secretary.

DIOCESE OF NEW YORK.—*Acts of the Ecclesiastical Authority.*—The Standing Committee have passed the Preamble and Resolution, which will be found under the Notice of the Special Convention.

The Rev. Henry S. Attwater, Presbyter, has received a letter Dimissory to the Diocese of Massachusetts.

Henry F. Greene, candidate for orders, has been transferred to the jurisdiction of the Bishop of Virginia.

The Rev. F. S. Wiley has been received as a Presbyter of this Diocese upon a Letter Dimissory from the Bishop of Pennsylvania.

The Canonical Certificate has been received of the election of the following Clergymen respectively to the rectorships named below, and ordered on record: viz.

The Rev. John B. Gibson, to the rectorship of the Church of the Holy Innocents, Cornwall, (Fallsville) Orange Co.

The Rev. John Alden Spooner, to the rectorship of the Church of the Messiah, Glenn's Falls, Warren Co.

The Rev. William H. Williams, Deacon, as Minister of Trinity Church, Granville, Washington Co.

The following persons have been admitted Candidates for Holy Orders:—Robert Lowry, A. B; J. F. Delaplaine Cornell, A. B.; Joseph W. Pierson; J. Treadwell Walden; Franklin Babbitt; John Philson.

WESTERN NEW YORK.—*Ordination.*—On the seventeenth Sunday after Trinity, Sept. 22d, the Right Rev. Bishop DeLancey held the autumnal Ordination in Trinity Church, Buffalo. Mr. George Morgan Hills, M.A., of Trinity College, Hartford, was admitted to the Holy Order of Deacons, and the Rev. Edmund Roberts, Deacon, was advanced to the Holy Order of Priests. Morning Prayer was commenced by the Rev. Horace Hills, Jr., of Detroit, Mich., and concluded by the Rev. Mr. Montgomery Schuyler, Rector of St. John's, Buffalo. After which Bishop DeLancey administered Confirmation to a class of 32 persons—(the Rector of Trinity, Rev. Edward Ingersoll, reading the Preface) and preached. The Rev. Wm. Shelton, D.D., next presented the candidates for the Diaconate and Priesthood—the Bishop said the Litany and Communion Service and administered the consecrated elements to the Clergy present. The Laity were served by the Rev. Dr. Shelton and the Rev. Messrs. Ingersoll, Horace Hills, and J. F. Ernst, Deacon.

At half-past 3 o'clock, Evening Prayer was commenced, in St. John's Church, by the Rev. Edmund Roberts, the Rev. George Morgan Hills reading the Lessons, and the Rev. Edward Ingersoll concluding the service. The Sermon was preached by the Rt. Rev. Bishop DeLancey—who administered confirmation to 27 persons and addressed them. The other Clergy present in the chancel, were the Rev. Mr. Schuyler, Rector, the Rev. Horace Hills, Jr., and the Rev. Deacons Joshua Smith and John F. Ernst.

At half-past 7 o'clock, the third Service was said in St. John's Church, by the Rev. Horace Hills, Jr. —the Sermon was preached by the Rev. George Morgan Hills, Deacon—the Rector, Rev. Mr. Schuyler, announced the Psalm and Hymn, and Bishop DeLancey used the concluding collects and pronounced the benediction. The congregations attending these Services, were inmense.—*Calendar.*

INDIANA.—On Monday, September 9th, the Right Rev. the Bishop of the Diocese, visited St. Mary's Church, Delphi, Carrol County, read prayers and preached. On Thursday, Sept. 12th, he visited the parish of St. James' Church, Peru, Miami County, read prayers and preached in a room temporarily occupied by the congregation. On Sunday evening, September 22d. 17th Sunday after Trinity, he administered the apostolic rite of confirmation to 12 persons in St. John's Church, LaFayette. On Thursday, Sept. 26th, he visited St. John's Church, Crawfordsville, read prayers and preached in the evening. On Saturday evening, September 28th, and on Sunday morning, afternoon, and evening, he preached in Christ Church, Indianapolis, and in the afternoon administered the rite of confirmation to 9 persons.—*Banner of the Cross.*

ILLINOIS.—St. Paul's Church, Peoria, was consecrated to the worship and service of Almighty God, on Sunday, Sept. 8th, by the Bishop of the diocese. Besides the Bishop and the Rector, tue Rev. J. W. Cracraft, there were present, the Rev. Dr. Hutchinson, of St. Louis, and the Rev. Samuel Chase, D.D., of Jubilee College, Ill., and the Rev. Mr. Benson. Morning Prayer was read by the Rev. Dr. Chase. The Sermon was preached by the Bishop, after which the communion was administered by the Bishop, assisted by Dr. Chase. In the afternoon, service was read by the Rev. Mr. Benson; Sermon by the Rector, from the text, "God forbid that I should glory save in the cross of our Lord Jesus Christ." In the evening, services were again held; Sermon by the Rector, from the 29th verse of the first chapter of the gospel by St. John, "Behold the Lamb of God, that taketh away the sins of the world." It was a happy day for the Rector and congregation of St. Paul's, on which their chaste and beautiful house of prayer was set apart, by prayer and praise, and by reading and by explaining God's word, to the use for which it was erected.—*Western Episcopalian.*

CLERICAL CHANGES.

The Rev. O. Taylor having resigned the rectorship of St. Paul's Church, Maumee City, Ohio, and accepted a call to that of Zion Church, Pontiac, Michigan, desires all letters and papers to be addressed accordingly.

To Correspondents.

Z. is received. Wewould inform L. G. that the individual he mentions has not yet been displaced.

Married.

On Tuesday morning, in Calvary Church, Mr. Charles R. Lincoln, editor of the Flushing Journal, to Miss Sarah E. Davis, both of Flushing, L. I.

In St. James' Church, Dundas, Canada West, on the 21st of October, by the Rev. William McMurray, A.M., Rector, the Rev. Oliver Taylor, late rector of St. Paul's Church, Maumee City, Ohio, to Anna Maria Schoolcraft, youngest daughter of the late John Johnston, Esq., of Sault Ste. Marie, Michigan.

At Somerville, New Jersey, Nov. 6th, by the Rev. John Rowland, Mr. William West, of Somerville, to Miss Lydia Ann Brown of the City of New York.

Notices.

CALVARY FREE CHURCH, WILLIAMSBURGH, Third Street, between Grand and North 1st st. The Rev. Mr. Chipman, Rector of St. George's, Astoria, will, by divine permission, preach the usual quarterly Sermon, in the above place of worship, on Sunday evening next, Nov. 17. Service at 7 o'clock.

CHURCH OF THE CRUCIFIXION, University Place, between the University and Eighth st. REV. J. F. SCHROEDER, D. D., Rector.

Course of Sunday Evening Lectures, on the Lives and Characters, Writings and Opinions, of the most eminent of the Church Divines.

Lecture III, (Sunday, Nov. 17,) *The Life and Character of JEREMY TAYLOR.*

Service at 7½ P.M.

GENERAL PROTESTANT EPISCOPAL S.S. UNION.

Pursuant to appointment by Resolution at the late Annual Meeting, the Board of Managers of the General Protestant Episcopal Sunday School Union, will meet in the Sunday School Room of St. John's Chapel, City of New York, on Thursday, 21st instant, at 5 o'clock PM.

WM. E. EIGENBRODT, Sec.

Nov. 7, 1850.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

A stated monthly meet'g of the above Society, will be held at 59 Bond Street, on Thursday evening next, the 21st instant, at 7½ o'clock.

F. W. WELCHMAN, Rec. Sec.

ST. MARY'S HALL.

The Twenty-eighth Term of this Institution will commence on Friday, November 1, 1850. Applications may be made to the Rt. Rev. Geo. W. Doane, DD., Rector, or to Rev. Reuben I. Germain. Principal at Burlington, New Jersey.

Oct 30—2m

BURLINGTON COLLEGE.

The Ninth Term of this Institution will commence on Friday, November 1, 1850. Applications may be made to the Rt. Rev. Geo. W. Doane, DD., President, or to the Rev. James W. Bradin, Rector, Burlington, New Jersey.

Oct 30—2m

Acknowledgments.

NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of the 9th inst.

Wm Barnes, Senr, 2, W C Pierrepont, 5, sub'rs—7; A Lady of St Paul's chapel, don, 1; Church of the Holy Comforter for Seamen, Rev D V M Johnson, 7 10; St John's, West Hoboken, Rev G Sayres, 6 20; total, 21 30.

Donations and subscriptions thankfully received by

THOMAS C. BUTLER, Treas'r and Agt.,

New York, Nov. 16, 1850. 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since 9th inst.

St Peter's ch, Westchester, Rev C D Jackson, 10 83; W C Pierrepont, ann sub, 5; total, 15 83.

Donations and subscriptions thankfully received by

THOMAS C. BUTLER, Treas'r and Agt.

New York, Nov. 16, 1850. 20 John street.

SWORDS' ALMANAC.—THE CANONS, &c.

IN Press, and will be published in about two weeks, Swords' Almanac for 1851, to contain Diocesan lists of the Clergy brought down to the present time; together with the Canons of the Protestant Episcopal Church in the United States, as amended by the late General Convention, with other statistics of the Church. Orders solicited by

STANFORD & SWORDS, Church Publishing House, 137 Broadway.

SPLENDID NEW GIFT BOOKS.

D. APPLETON & CO. have now ready the follow elegantly illustrated works adapted for presents for the approaching holiday season.

I.

The Queens of England; a Series of Portraits of distinguished female Sovereigns, drawn and engraved by eminent artists. With Biographical and Historical Sketches, from Agnes Strickland. One volume imperial octavo, bevelled Turkey Morocco, extra, price $10; ditto, with Miniature-like Painting in the centre, $15.

II.

Our Saviour with Prophets and Apostles; a Series of 18 highly finished steel engravings, designed expressly for this work. With Descriptions by various American Divines; edited by J. M. Wainwright, DD. One volume imperial octavo, in the following varieties of binging: Emblematic, with raised figure of our Lord, $7. Superb antique bevelled Morocco, extra, 10.

Do. Do. with miniature painting on plate glass in centre, 15.

Do. Do. paper mache, framed in bevelled Morocco. Do. Plate Glass, with superb Painting on whole of sides.

III.

Evenings at Donaldson Manor: or, the Christmas Guest; by Maria J. McIntosh, author of "Two Lives," "Woman in America," &c. &c., illustrated with 10 steel engravings. One volume octavo, cloth, gilt edges and sides, $3; Morocco, gilt, $4.

IV.

A Book of the Passions; by G. P. R. James, Esq., illustrated with 16 splendid engravings and drawings of the most eminent artists. One volume 8vo cloth, extra, gilt edges, $3 50; Imitation Morocco, gilt edges, $5; Turkey Morocco or calf, $6.

V.

Sacred Scenes; or, Passages in the Life of our Saviour; by various Eminent Writers, illustrated with 16 steel engravings. One volume 12mo, cloth, gilt edges, $1 75.

Will Publish about the Twenty-fifth of November: The Pathways and Abiding Places of our Lord; by the J. M. Wainwright, DD., 20 engravings on steel. One vol 4to, tastefully bound.

NEW TEXT BOOK OF HISTORY.

D. APPLETON & CO. Publish this week, "History and Geography of the Middle Ages," for Colleges and Schools, (chiefly from the French) by Geo. W. Greene, Instructor in Brown University, 12mo, $1 25.

This Work, as the title indicates, is chiefly taken from a popular French work which has passed rapidly through several editions, and receive the sanction of the University. It will be found to contain a clear and satisfactory exposition of the Revolutions of the Middle Ages with such general views of Literature, Society, and Manners, as are required to explain the passage from ancient to modern history. The volume is the first of a series of Text Books of History, adapted for Colleges and Schools in the United States.

A CLERGYMAN who has been engaged in teaching Classics and Mathematics for the last 25 years, desires to obtain a situation in which he may have an opportunity of combining Clerical duties with the instruction of a number of Students sufficient to yield him a competent support. He would prefer a school in some healthy village, or in the neighborhood of a city, where he could have pupils boarding in his family.

References of the highest character can be given.

For address, apply at the office of this paper.

Nov. 16—tf

TO CLERGYMEN.

A CLERGYMAN who wishes secular employment, can obtain a good situation as private Secretary. The situation permanent, duties light, salary fair. Apply immediately by letter, to C. M. F., box 2705 Post Office, N York, with real name and address.

LITTELL'S LIVING AGE, No. 340, 12½ cents.

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4. Jenny Lind, *Hans Christian Andersen.*
5. The Two Extremes, *Examiner.*
6. Constitutional Germany, *Do.*
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Nov. 16—3t

TO THE CLERGY.

STANFORD & SWORDS beg leave respectfuly to call the attention of the Parochial Clergy, an others, to the following selection from the list of their publications. They deem the works well adapted for the diffusion of piety and holiness. A liberal discount will be allowed on all orders, and a reasonable credit given.

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Poetry.

For the Churchman.

Lines

To my Sister's Memory.

I am standing by thy grave, Sister,
In this lone secluded spot;
And I'm thinking of the Spirit land,
Of thy blissful happy lot.

I am kneeling by thy grave, Sister,
On the green and mossy sod;
And I'm thinking of thy spirit pure,
Reposing with its God.

I am thinking too, my Sister,
Of a life-long conflict done;
Of a battle fought and ended,
And a field of glory won.

Still my heart is sad, my Sister,
And mine eye is dimm'd with tears;
When I think of all our pleasures past,
Of our early happy years.!

And I miss thy loving smile, Sister,
And thy kind and gentle tone;
And when I tread thy favorite paths
I feel too much alone.

And I'm thinking too of one, Sister,
Whom thou hast left below,
To tread alone life's tedious paths,
And drink his cup of woe.

I think how side by side, Sister,
Life's chequer'd path ye trod;
How your holy trust and faith was fix'd,
Unwavering on your God.

And that God whom ye did trust, Sister,
Will be his prop and stay;
Soothe the decline of life, and turn
His darkest hours to day.

A few more rolling suns, Sister,
And life's lonesome journey o'er;
Will behold you reunited,
On that blest and happy shore.

But the tear swells to my lid, Sister,
And my heart beats full and high,
When I think upon thy cherish'd ones
Reft of thy watchful eye.

Of their tender gentle years, Sister,
And the subtle Tempter's wiles;
Of the world's alluring vanities,
And its base deceitful smiles.

But I know thy fervent prayer, Sister,
Has ascended oft on high;
That thy God would guide thy children's steps,
With his kind and watchful eye.

And I know thy holy trust, Sister,
Was repos'd upon His word;
And thy heart's dear treasures yielded up,
Unmurmuring to the Lord.

Oh! the fatherless and lone, Sister,
Are our God's peculiar care;
And the children of His holy ones,
Will be safe from every snare.

And I'm waiting for the time, Sister,
When, my earthly journey o'er,
I shall rejoin the lost of earth,
On Heaven's eternal shore.

Burgundy, 1850. E.

Selected Matter.

Scotland.

THE COLLEGE OF BISHOPS, at their *Annual Synod*, holden in Edinburgh, Sept. 5, 1850, directed the following ADDRESS to be issued:—

To all faithful members of the Church in Scotland, the Bishops, in Synod assembled, send greeting:

"Grace be with you, brethren, and *peace* from God the Father, and from our Lord Jesus Christ."

The Bishops have not hitherto thought it necessary to adopt the practice, contemplated or suggested by the Canons, of issuing annually a Pastoral Letter, on the circumstances and condition of the Church.* At their recent Synod they have very anxiously considered, however, many sympronms of that temper of religious excitement which is one characteristic of the present age; and they think it well to meet such indication of this spirit, as have shown themselves within our own branch of the Catholic Church, with a few words of fatherly and affectionate counsel. If rightly directed, that temper may, by the blessing of God, issue in the revival of a true spirit of zeal and self-denial from which the most extensive benefits may be looked for; whereas, if it lead to unauthorized and irregular movements, or expend itself in questions which, although of very secondary moment, have always produced more angry feeling than has attended more important controversies, the result will be only an increase of disorder and divisions to be deprecated by all who seek the prosperity of our Church, and from which, the truth itself must suffer.

It appears to the Bishops that the fatherly counsel which they wish at this time to address to the members of the Church may be conveniently arranged under the heads of The Court of Appeal—The Episcopal Authority—The Ritual of the Church.

1. The Court of Appeal.

Under this head the Bishops think it advisable to remind the Church of that provision of the Canon, which expressly forbids that any parties who may appeal to the highest tribunal of the Church shall be heard by counsel. The Synod which enacted this provision never meant to imply that, in a strictly legal or forensic investigation, the advice of counsel is not valuable, or even necessary; but the provision probably resulted from a persuasion that the consideration of such questions as might come before the Bishops on appeal should partake more of the character of a fatherly and equitable adjudication on the whole merits of the case than the character of a forensic pleading and decision. It would seem that the Synod in question expressly guarded against a probability of the gradual assimilation of the Court of Appeal to secular Courts, in respect of form and practice; and, as long as the Canon remains unaltered, the Bishops consider themselves bound to act according to its spirit as well as its letter. On this account, although they have permitted the presence of friends of both parties, on appeal questions, as witnesses, to see that all the proceedings are fair and equal, they have not allowed such friends to be the professional advisers of either party; and they have not hitherto thought it advisable to constitute the Court so as to be what is commonly called an open Court, while the law remains as it is. They may also state that they believe the present character of the Court to be that which is most suitable to the present circumstances of the Church. It appears to them that experience in other instances has shown that the delegation of the Bishops' judicial functions to a Canon lawyer, has failed to secure the confidence of the Church, and to promote its spiritual interest; and although some formal legal advice may become necessary in proportion as the affairs of the Church become more complicated and extensive, they would view with much fear any serious departure from the present custom. They are well aware that differences of opinions must arise as to the decisions of any Court, and that no Court can be infallible; but, as they are sure that the Church in general is persuaded of the earnest desire of their spiritual fathers to administer its laws equitably, as in prospect of the great account to which we all look forward, so they see no occasion to believe that any great change from the present system is generally desired. The Bishops have lamented the expensive preparation of cases in some recent instances. That preparation was the occasion, indeed, of producing some interesting documents; but this advantage did not, in the Bishops' opinion, compensate for the delay and expense—the complication of questions, and increased excitement which was thus occasioned. The Bishops are endeavoring to draw up some simple by-laws as to the practice of their Court, with a view to check these prolonged and expensive preliminaries.

II. The Episcopal Authority.

The Canons of the Church have not attempted (what no Canons could successfully effect) to define precisely the limit of the Episcopal authority in each Diocese, or of the Episcopal Synod itself. The Episcopal authority resembles that of a parent over his children, and (as the Bishops believe) is like it, on the one hand, subject to limits of law, reason, and usage; and, on the other, such as it is impossible strictly to define. There will in each case be numberless instances in which the degree of deference that is rendered to the authority (parental or Episcopal) will be proportioned to the feeling of duty, reverence, and affection on the part of the children, rather than measured by a literal obligation.

One of the least encouraging symptoms of the prevailing religious excitement already alluded to, is the disposition to forget this essentially fatherly character of the Bishop's office, and to carry into the relation between the Bishop and his Clergy the cold and distrustful principles by which merely secular relations are regulated. In a recent document (Appendix, No. 2,) the Bishops have expressly maintained that the dispensive power is co-extensive with the legislative—in other words, that they are themselves as much bound by the Synodical enactments of the Church as any other member. They lament that any other view of their authority should for a moment have been imputed to them. In every organized Society, however, there must be a supreme authority for the interpretation of its laws; and the Bishops are, unquestionably, the supreme judges of the meaning of the Canons, subject only to a repudiation of their interpretations by the General Synod of the Church.—Each Bishop, in his own Diocese, has a discretionary power (subject to appeal to the Episcopal College) to control and correct the discretionary power which every Clergyman possesses in his own congregation. And as each Bishop, in his own Diocese, is the guardian of the Christian doctrine and discipline, so the Bishops collectively are the guardians for the Church, in general, of its doctrine and discipline. No Bishop, in his Diocese, can so stretch his authority as to dispense with Rubrics and Canons of the Church, although great weight is due (in the case of attempts to revive such Rubrics as may be disused) to his godly admonition and fatherly judgment. Nor can the Episcopal Synod either on the one hand assume those legislative functions, which, by the Constitution of this Church, belong exclusively to the General Synod. The Bishops most earnestly call on all members of the Church, instead of giving way to jealousies as to designs and objects which do not exist, to unite with them in thankfulness to the Great Head of the Church, for the possession of that primitive and Scriptural system, and those many advantages of serving God in peace and freedom, "without fear before him all the days of our life," which they would vainly wish to recover, if through violent and ill-considered measures they injure what has been so marvellously preserved to us by the good providence of God.

III. The Ritual of the Church.

The note appended to the finding of the Bishops in the case of the Rev. C. Wagstaff v Bishop of Aberdeen, (Appendix, 2,) so sufficiently contains the opinions of the Bishops as to these rubrical and ritual questions which have often been a fruitful source of dissension in the Church, the Bishops would not have thought it necessary to advert especially to this subject had it not become even too notorious that a Prayer Book has been published with the sanction of the Bp. of St. Andrew's, purporting to be the Prayer Book according to the usage of the Church of Scotland, although it contains rubrics which have been sanctioned neither by our General Synod, or even by the Episcopal College, and does not contain that office for the administration of the Holy Communion which is actually used, under the sanction of the Canons, by a large proportion of the congregations of this Church. The fact that such a Prayer Book had been prepared, and even printed, and issued (without their knowledge or authority), became known to the Bishops immediately before their Synod, in April, at Aberdeen; and with this book actually before them, the Bishops passed a resolution which they trusted, would have checked its further issue and would have awakened those who had been engaged in so unwarranted an act to a sense of most lamentable forgetfulness which they had shown of what was due to the constituted authorities of this Church.

The Bishops lament that, in defiance of this resolution, this book has been actually advertised and sold. It remains, therefore, for them only to declare solemnly, as the Synod of Bishops of this Church, that the book in its present form and character, has no synodical or canonical authority, and is not, what it purports or pretends to be, the Book of Common Prayer according to the use of the Church of Scotland. So far as the faithful members of this Church respect the counsel of their spiritual fathers, they will abstain from using or countenancing the said protending Prayer Book, the publication of which the Bishops most deeply lament as the needless introduction of a new element of division and disagreement. There rarely was a time, in the opinion of the Bishops, when there was more necessity on the one hand, for a faithful adherence to essential principles, and, on the other, for mutual forbearance and charitable construction in that that is not essential, and they earnestly and affectionately exhort all those committed to their spiritual charge, abstaining as much as may be from needless contentions, and from that restless spirit which seems to seek new matter for controversy in subjects which should rather suggest new thoughts of unity and love, to "follow peace and holiness, without which no man shall see the Lord.', They call on all members of the Church to forbear from such questions as not only minister strife, but are likely to lead the mind rather to discussions of a ritual and canonical character than to the eternal realities which are the subject of Divine Revelation.

And now, brethren, we commend you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among those which are sanctified.

W. J. TROWER, D. D.
Bishop of Glasgow and Galloway;
Clerk to the Episopal Synod.
Edinburgh, Sept. 5, 1850.

Circular addressed to the Most Rev. the Archbishop, and the Right Rev. the Bishops of Anglican Communion.

My Lord—The Bishops of the Scottish Episcopal Church, assembled in Synod, have ascertained that a book, entitled "The Book of Common Prayer, and administration of the Sacraments, according to the use of the Church of Scotland," has been printed in Edinburgh, and is now sold and circulated in England.

They consider it to be their duty to inform your Lordship, and all other Prelates of the Anglican Communion, that the said Book of Common Prayer, according to the use of the Church in or of Scotland; that it possesess no Canonical authority; and that neither the College of Bishops nor the Church at large is answerable for a book compiled and published without their approbation, consent, or knowledge.

I have the honour to be your Lordship's faithful brother and servant in Christ.

W J. Trower, D. D,
Bishop of Glasgow and Galloway;
Clerk to the Episcopal Synod of the Church in Scotland.
Edinburgh, Sept. 5, 1850.

*As the Canon contemplates that Pastoral Letters should in certain cases, be read in Church, it may be well to state that it is not intended that the present address should so be read.

From the English Churchman.

The Romanists Schismatics in England.

We have, from time to time, received various remonstrances, and even rebukes, for applying the term "Schism" to the Romanists in this country; and some of our correspondents have plainly asserted—they have never attempted to prove to us—that we were wrong, theologically and morally, in so applying the term. We confess that we could never see or feel this, for to our minds it appeared impossible to deny that the Roman Bishops and Priests in England, are theoretically and practically schismatical, unless we also denied that there was or could be any such thing as Schism in the present day. (This is the way, we believe, that Dissenters get rid of the charge.")

We lately recalled to our readers' attention a sentence in Dr. Pusey's Letter to the Primate, in 1842, in which he does not hesitate to assert, as a plain matter of fact that the Anglo-Roman Communion is "schismatic, and acting in a very unhumble and schismatic spirit." Here we have one who is inferior to none in Christian gentleness, forbearance, and charity, distinctly confessing and declaring, not only that the *position* of Romanists in this country is schismatical, but that the *spirit* in which they conduct themselves in that position is "*very* schismatic." Is anything more wanting to perfect and consummate the fact and the guilt of Schism? If so, what is it?

If, then, in 1842 the Anglo-Roman body was decidedly schismatical in "position" and "spirit," no one will assert that they are less so *now*, when they have induced some hundreds of the Clergy and Laity to renounce their solemn vows to the Church of England, and to abandon her Communion—when they are about to remove the last and only possible excuse for regarding their Bishops and Priests in this country as mere Missionaries to foreign Romanists resident here, and to the English laity who have inherited the Roman Faith. But what say the Romanists themselves? They laugh to scorn, as gross ignorance, blindness, and childishness, the idea that there is no Schism in having two rival Altars, and two actively antagonistic, *proselytising* bodies of Clergy and Laity in the same portion of the Lord's vineyard. Let us hear their organ, the *Tablet*, of Saturday last, on this subject, in reference to the Pope's creation of Sees in England, for Roman Catholic Bishops:

"In this act of Pius IX., the Puseyites have that open declaration for which they have so long been professing to look. Rome, said they, has never yet formally spoken against us—her Bishops, indeed, are sent here, not as having any local authority, but as Pastors without flocks—Bishops of Tadmor in the Desert, or of the ruins of Babylon, intruding into territories which they cannot formally claim as their own. This specious argument is, once for all, *silenced*. Rome has more than spoken—she has spoken and acted; she has again divided our land into Dioceses, and has placed over each a Pastor to whom *all baptized persons, without exception*, within that district, are openly *commanded to submit themselves* in all ecclesiastical matters, *under pain of damnation*; and the Anglican Sees, those ghosts of realities long passed away, are *utterly ignored*.'—(From a "Communicated" leading article.)

Will any sensible and candid man or woman, who holds that the English Church is a true Catholic and Apostolic Church, deny that this is Schism? Away, then, with all fastidious and misleading squeamishness on the subject. Let us have the courage and the honesty to "call things by their right names." There is but one Catholic and Apostolic Church in England: there are many Schisms, and among the most sinful, stands the Anglo-Roman, for its Bishops and Priests know the Lord's will in this matter, and do it not—they *know* that our Bishops and Priests have descended in an unbroken succession from the Apostles—they know that the English Church has preserved inviolate, and publicly confesses, the Three Creeds of the whole Catholic Church, without *adding* to, or taking from them; which they also *know* is what they cannot say of their own Church. If then, there is and can be, no doubt among us which is The Church, and which is The Schism, why should we go on deceiving others, if not ourselves, by shrinking from a plain and distinct avowal of the Truth? If the English Church be indeed to us, and in our eyes, a veritable portion of the Catholic Church—"the Witness and Keeper of Holy Writ"—"the Pillar and ground of the Truth"—"The Lord's Body"—upon what principle dare we be silent, or inactive, while Roman Falsehood is injuring her, and robbing her of her Priests and people? What Apostle, or Father, or Confessor, or Council, or Church, gives us, by precept or example, any warrant for such conduct?

Since writing the above, we have also seen a highly characteristic "*explanation*" by Mr. Oakeley, of the changes which the Church of Rome is about to make in her arrangements for the wellbeing of her spiritual subject in England." Mr. Oakeley "explains" that hitherto "Great Britain has been dealt with as China is; it has been treated simply as a *heathen* country, as though the one object of the [Roman] Church were *conversion*." He then goes on to "explain" that owing to the increase of Romanists in England, and especially as "*converts* are regularly accruing, and in an increasing ratio," (far more, he says, than are made public) it has been determined that the time has arrived for an altered system; in other words, England is to be regarded and treated as a Christian and not a "heathen" land! Consequently, Mr. Oakeley tells us that it is difficult to understand how "the appointment of a Cardinal Archbishop of Westminster can reasonably be regarded otherwise than in the light of an act *complimentary* to England?" All this is either the height of impudence, or the depth of simplicity. Mr. Oakeley's friends will be best able to judge which it is. The Clergy of England will also be able to duly estimate the value of their share of a compliment which is avowedly owing, in a great measure, to the fact that the Romanist ranks have been so much increased by "converts" from our Clergy and Laity.

Advertisements.

CHURCH BELLS AND TOWN CLOCKS.—An experience of more than 25 years has given the subscriber an opportunity of obtaining the various combinations of metals, the heat requisite for securing the greatest solidity, strength, and most melodious tones.

Church, Factory, and Steamboat Bells, constantly on hand, *peals* of any number furnished. Those of Trinity Church, New York, were completed at this Foundry; also the *Fire Bells*, which are the largest ever cast in this country.

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ANDREW MENEELY.
West Troy, March, 1349.
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FISK & RAYMOND Now offer for sale, at 401 Broadway, these valuable and unique substitutes for the ill shapen wooden coffins. They are made of metal of light weight and great strength, in form like the human body, in a recumbent position, and ornamented in the casting, in the style of rich folding drapery; they are both airtight and indestructible. Pamphlets may be had at the store descriptive of the article, with certificates from Drs. Mott, Francis, Kissam, Chilton and others, showing their superior value to all others now in use. All sizes can be furnished, either plain or ornamental, and at satisfactor prices tf

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The design of this Institution is to train Boys thoroughly, both in the elements and more advanced studies of a Commercial and Classical Education

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Occasional Lectures will be delivered in Chemistry, and other branches of Natural Science.

Religious Instruction will be regularly given in the Holy Scriptures, Book of Common Prayer, and Ecclesiastical History.

Terms.—The first Term will begin on Tuesday, the 10th of September, and end on the second Monday of the ensuing February.

The second Term will begin on the second Monday of February, and end on the second Monday of July.

The time of daily attendance will be from 9 A.M. to 3 P.M.

There will be the usual recess during the Christmas and Easter Festivals.

Charge.—For each term of five months, fifty dollars.

French, Spanish, German, and Drawing, will be additional charges. Sept. 24—6.t

EARNESTNESS; Or, Incidents in the Life of an English Bishop. By C. B. Taylor, M.A.

"Who that has read 'Lady Mary,' or 'Mark Wilton,' or 'Margaret or the Pearl,' or 'Thankfulness,' or any other of the works of Mr. Taylor, will fail to procure the present volume? Not one, we imagine. With all 'earnestness' do we commend it to our readers. It will do them good while it will deeply interest and charm them. We are not great admirers of works of fiction, and are constrained to say that too often books of this sort, professing to have a religious character, are feeble and unnatural. Very far otherwise are Mr. Taylor's works generally, and this perhaps more than any of its predecessors. We would have 'Earnestness,' not only in every family holding communion with the Protestant Episcopal Church, but in every religious family. There need be no fear that the young folks will weary of it."—*N. Y. Commercial.*

STANFORD & SWORDS,
Church Publishing House,
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ENGRAVINGS OF CHURCHES.

JUST ISSUED. splendid Steel Engravings of the following Churches in the City of New York, viz:—Trinity, St. Paul's, St. John's, Grace, Holy Communion, St. Thomas', and Ascension. These plates are engraved by the best artists, in the most superior style, and are issued in large size for the purpose of framing, and will form a beautiful ornament for the parlor or drawing room. Price 25 cents each, in frame $1. A suitable deduction made to the trade.

For sale at the Office of the "Evergreen,"
142 Broadway, (up stairs.)

CEMETERY OF THE EVERGREENS.

THE Trustees of this new Cemetery give notice that they have prepared for interments a part of their extensive grounds situated at the head of Bushwick Avenue, a few rods north of the Toll Gate, on the Jamaica Turnpike, directly east from Brooklyn, and about three miles from Peck Slip Ferry, at Williamsburgh.

The Association has been organized under the General Act of 1847—"To Incorporate Rural Cemeteries." A map of the grounds now offered for sale, has been placed on the file in the Clerk's Office.

The lodge and gateway, tasteful and massive stone structures, lie a short distance to the left of Division Avenue. When the visitor has once entered the high rustic enclosure to the grounds, the variety of woodland and lawn, the winding avendes, the chapel, (a structure in the Norman style with a tower of 80 feet) the lakes and the ocean, constitute some of the striking features of the place.

Application for lots, or information, may be made to the General Agent at the Office in the Freeman Buildings, opposite the City Hall, Brooklyn, or to Charles Henry, Agent, 290 Broadway, second door north of "Stewarts," or H. Payson, Peck Slip Ferry, Williamsburgh.

Trustees.—Hon Luther Bradish, Hon Edward Copland, Wm B Crosby, Esq, Hon Samuel E Johnson, A P Cumings, Rosewell Graves, Henry L. Cothral.

Officers.—Hon Luther Bradish, President; Hon Edward Copland, Vice President; Wm B Crosby, Vice President; Newell Woolsey, Treasurer; Roswell Graves, Topographer; A J Downing, Rural Architect; William C Prime, Counsel; George Hall, General Agent.

Chaplains.—Rev Gardiner Spring, DD; Rev N Bangs, D D; Rev Thomas Dewitt, DD; Rev Samuel H Cox, DD; Rev Spencer H Cone, DD; Samuel R Johnson, DD.

PROTESTANT EPISCOPAL CEMETERY.

MOUNT OLIVET CEMETERY has been instituted to supply the need, felt chiefly by the Churchmen of Williamsburgh and its vicinity, of a burial-place less distant than Trinity Cemetery. The Cemetery grounds consist of about 43 acres, and are situated nearly midway between the villages of Maspeth and Newtown, and at the distance of about 3 1-2 miles from Williamsburgh ferries. They will be rendered forever inviolable as a Church Cemetery by Consecration, by the law of the State, under which the Institution is incorporated, and by the regulations of the Board of Trustees. Farther information respecting the Cemetery, may be had on application to Mr. Blanchard, Undertaker, Henry-st., corner of Scammel-st., and opposite All Saints' Church, New York, or to the Post Master, at the Williamsburgh Post Office.

NEW LIBRARY AND GIFT BOOKS.

THE General Protestant Episcopal Sunday School Union has just published the following Books—in Muslin, Library, and fancy paper bindings.

MY MOTHER'S JEWEL, by Jane A. Eames, with illustrations from designs by Purcell.

AGNES AND ELIZA; or, Humility, with fine engravings.

SEQUEL TO HARRY AND ARCHIE, by the Rev. Edward A. Monro, with engravings.

WILLIAM NORTON, the Emigrant, by Mrs. Francis Vidal, with engravings.

LITTLE ANNIE AND HER NURSE, by same author, with engravings.

THE CHURCH CATECHISM, ILLUSTRATED.—This is a most beautiful gift book for children of all ages.

For sale at the Depository, No. 20 John-st.
Oct 5—tf DANIEL DANA, Jr., Agent.

NORWICH FAMILY SCHOOL is beautifully situated upon Norwich Plain, with every facility for the mental, moral, and physical improvement of youth. The number of pupils is limited to 12. *French* is made a medium of communication. Next session commences Nov. 1. Circulars may be had at Stanford & Swords, also of E. H. Wilcox, 293 Broadway.

The Principal will call on any person wishing to place a pupil under his care.

Please address S. E. BROWNWELL,
Oct 19—6t$ Norwich, Conn.

CHURCH ORGANS

FOR SALE At H. A. Leaman's Organ Manufactory, 204 Bleecker st., cor. of Cottage Place.

One 8 stop organ with swell shifting movement and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.

One 6 stop organ, swell and octave of pedals, in gothic case, 9 feet high, 5 feet 6 inches wide.

Organs from 2 to 12 stops always in a state of forwardness.

Finger and Barrel Organs built to order to play in the most accurate manner, Psalms, Chants, Choruses and Anthems.

N. B. The subscriber having had thirty years experience in his profession pledges himself to supply organs equal if not superior to any other establishment and at fair prices.

April 20, 1850,—tf

CLERICAL SPENCERS.—These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.

NELSON JARVIS, Clerical Tailor.
March 30, 1850-tf No. 120 Bleecker, cor. Wooster st.

FIRE INSURANCE.

BROOKLYN INSURANCE CO., Office No. 6 Merchants Exchange, Wall street, New York, and No. 43 Fulton street, Brooklyn.

This Company has been in business a quarter of a century, and is one of the oldest in the United States. Having a full capital unimpaired and securely invested, they are enabled to afford the most satisfactory protection against loss or damage by fire on all descriptions of property, which they continue to ensure at the usual rates.

WILLIAM ELLSWORTH, President.
ALFRED G. STEVENS, Secretary.

A CLERGYMAN wishes to rent a part of a house unfurnished, or three or four comfortable rooms (two of them of pretty good size) in a respectable quarter up-town, at no very great distance from Washington Square. Any small genteel family having more rooms than they need, and willing to rent them, may hear of a desirable tenant at the Churchman office. tfo

ORGAN BUILDING.—The undersigned respectfully informs his numerous friends and the public, that in consequence of the increased business facilities afforded him, he has removed his Organ and Piano Forte Manufactory to Newark, N. J., where he is prepared to build Church and Parlor Organs of every description with all modern improvements, at low prices.

Organs constantly on hand, and repaired and tuned town and country, at moderate charges.

HENRY PILCHER.
Corner o Centre and River sts., Newark, N. J.
November 11.

REPORT FOR OCTR.—The New York Life Insurance Co., No. 106 Broadway, corner of Pine St. have issued during the month of October, Eighty-six new policies, viz.:

To Merchants	31	To Farmers	3
Manufacturers		Mechanics	
Clerks	7	Clergymen	5
Physicians		Mariners	3
Students		Merchants	6
Steamboat Captain	6	Others	9
Lawyers	6		
Public Officers	6		25
Agents	3		59
	59	Total	86
Whole number of Policies Issued			6352

PLINY FREEMAN, Actuary. MORRIS FRANKLIN, Pres.
SPENCER S. BENEDICT, Vice Pres.

George Wilkes, M.D., 28 Laight st., and Cornelius R Bogart, M.D., St. Mark's Place, Medical Examiners, in at endance daily at the Office, from 1 to 2 o'clock, P.M.

VISITING GOVERNESS.

A LADY who has had considerable experience, wishes to engage as Day Governess. She teaches French and English thoroughly; also, Vocal and Instrumental Music. Address "Teacher," Mr. Miller's bookstore, Broadway, near Bleecker.

THE COLLEGE OF ST. JAMES, WASHINGTON CO., MARYLAND.

THE Diocesan College of the Protestant Episcopal Church.—The Ninth Annual Session will open on Monday, October 7th, 1850, and continue until the next "Commencement Day," the last Thursday in July, 1851. New Students are recommended to enter at the opening of the Session, but are received at any time they apply, and the charge is estimated from the date of their entrance.

The College has the usual number of classes, affords all the opportunities for a complete education, and, at the successful Lumination of the Collegiate course, confers on its graduates the usual academical degrees.

The Grammar School immediately adjoining the College, and under the supervision of the Rector, but under distinct discipline, receives lads at the beginning of their academical course, and prepares them for the Collegiate classes. The oversight and direction of the Professors of the College, secure special advantages to the pupils in the Grammar School. In the Mercantile Classes, the study of the Greek Language is omitted, and its place supplied by additional studies in Modern Languages, Book-keeping, Commercial Arithmetic, Statistics, &c.

The locality of the College is entirely healthful, and by its distance from towns and villages, very favorable to good morals and order.

The whole annual charge, the same in the College and Grammar School, for the session of 10 months is two hundred and twenty-five dollars, payable semi-annually in advance. Application to be made to

JOHN B. KERFOOT,
10w Rector.

ORGANS.

CHURCH ORGANS For Sale. 2 of 8 Stop Gothic cases, 11 feet high, 6 feet front, 4 feet deep, general swell with Pedals. One of 6 Stops, Gothic case, 9 feet 6 inches high, 3 feet 6 inches deep, 5 feet front, general swell, imitation oak. One 5 Stops, Gothic case, general swell, 9 feet high, 5 feet 6 inches front, 3 feet deep. The above Organs are offered at a very low price, for cash. Those wishing to purchase, or contemplate having Organs, can have them built on reasonable terms, and of a superior tone and workmanship.

WM. H. DAVIS, Organ Builder,
Nov 9—tf 67 McDougal st.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

THE objects of this Society, are the care and relief of its Sick Members; the burial of its deceased, and the aid of their Widows and Orphans.

It has also a "Contingent Fund" to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the Sick Stranger, and destitute of our own household of faith, and to other benevolent purposes.

Every Clergyman of the Protestant Episcopal Church, residing in New York, and approving the objects of the Society, may become a Counsellor thereof, upon signifying his wish to the President. Any Clergyman wishing to participate in all the benefits of the Society, is (if not over 55 years of age) entitled thereto, upon making known his desire to the President, and upon the payment of the prescribed fee and dues.

Every Layman baptised or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society, upon application, if a resident of New York, and not under 18 nor over 55 years of age.

Officers.

PRESIDENT:
HENRY FISHER, 60 William st.
VICE-PRESIDENTS:
JOHN T. ADAMS, 87 Wall st.
JAMES WARREN, 54 Front st.
CORRESPONDING SECRETARY:
CHRISTOPHER S. BOURNE, 52 Wall st.
RECORDING SECRETARY:
FREDERICK W. WELCHMAN, 84 Broad st.
TREASURER:
THOMAS P. CUMMINGS, 74 Beaver st.
TRUSTEES:

Edward Haight.	Elizur Ward.
Richard Sill.	George Draper.
Isaac Foyer.	Francis Bourne.
Charles P. Burdett.	Joseph M. Browning.
Isaac F. Cox.	Walter T. Welchman.
John Wight.	Edward L. Houghton.

Harrison D. Hunt.

COUNSELLORS:

Rev. W. A. Muhlenberg, DD.	Rev. T. H. Taylor, DD
" B. I. Haight, DD.	" J. H Price, DD.
" H. J. Whitehouse, DD.	" Gregory T. Bedell.
" Charles H. Halsey.	" Benjamin Evans.

The Society meets on the evening of the Third Thursday in each month, at 59 Bond st. The Trustees meet every Wednesday evening at the same place.

Pamphlets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its officers or members. Parties out of the city, wishing Pamphlets &c., are requested to address the Corresponding Secretary tf

COLLEGE GRAMMAR SCHOOL, BROOKLYN.

THIS Institution is designed to embrace the thorough, moral, and religious training of the pupils committed to its charge, as far as the constant supervision and companionship of the teachers can attain that object. For those not residing in Brooklyn, in addition to the regular Day School, the Principal will receive into the common household, under the care of a competent matron, a limited number of Boys, under 12 years of age.

In undertaking the arduous duties, which a thorough education on such a basis demands, the undersigned relies confidently on his experience, in that mode of instruction which makes the *moral* and *religious* welfare of the pupil the object of anxious attention and unwearied care.

The course of instruction will furnish a complete preparation for any class in College, and will embrace the modern languages and all the common, useful and ornamental branches which are of value in the mental training of the pupil, or for the practical purposes of life. No pupil will take position in class without thorough examination in the first principles of the studies pursued.

Attention given *daily* to Reading, Writing, Spelling and History.

The Faculty consists of a Classical teacher; Mathematical teacher; English teacher; and Prof. of Elocution, French, Spanish, and German; a writing master and a teacher of drawing.

LOCATION.—The scholastic department is in the new building corner of Clinton and Atlantic streets. Boarding department No. 300 State st., a quiet and retired part of South Brooklyn.

SESSIONS—1st May, 1st September, 15th November and 1st February. Summer vacation during the month of Aug.

Catalogues containing course of studies pursued, terms, &c,, may be had by addressing

EDMUND B. TUTTLE, Principal.

REFERENCES.

Right Rev. Wm. Rollinson Whittingham, D.D.; Rev. W. A. Muhlenberg, D.D.; Rev. Samuel Seabury, D.D.; Rev. Benjamin C. Cutler, D. D.; Rev Francis Vinton, D.D.; His Excellency, Hamilton Fish, Albany; Hon: Ogden Hoffman, New York; Alonzo Crittenden, A. M. Prest. Female Academy, Brooklyn.

BOOK OF COMMON PRAYER.—The attention of the Public is invited to the new and elegant editions of the Prayer Book lately issued from our own press These editions combine great accuracy, with beauty of typography and binding, never before equalled. What has pong been a desideratum, we have at length accomplished in these editions—large and readable type compressed into a small portable volume. Many of the editions are put up in a new style of flexible binding, introduced by us, which needs only to be seen to obtain the preference over all others, while others again are furnished in the massive and gorgeous style of past ages, combining great durability with extreme beauty.

We have also lately issued a folio edition, suited for the reading desk, which will be found the most elegant for that purpose, yet issued in this country. It can be had in every variety of binding.

STANFORD & SWORDS,
Church Publishing House,
1y 139 Broadway.

CENTRAL NEW YORK INSTITUTE.

FAMILY SCHOOL FOR BOYS.—This Institution, is situated in the village of New Hartford, Oneida Co., about three miles from Utica. The academic year commences on the 1st of September, and closes the last of June.

Terms—$150 per annum, payable in advance: one-half upon admission, and the other half at the end of five months. For particulars inquire of the Rector or his Associate.

Rev. M. MOODY, Rector.
Rev. E. PUNDERSON, Assoc. Rector.

REFERENCES.

Rt. Rev. W. H. De Lancey, D.D., L.L.D., Geneva; Rt Rev. T. C. Brownell, D.D., L.L.D., Hartford, Ct.; Rev. S.-F. Jarvis, D.D., L.L., Middletown, Ct.; Rev. B. Hale, D.D., President Geneva College; Rev. J. Williams, D.D., President Trinity College; Rev. P. A. Proal, D.D., Utica; Rev. S. R. Johnson, D.D., Brooklyn, New York.

March 1—tf

ORGANS.

HENRY ERBEN, 172 CENTRE ST. has constantly on hand CHURCH AND PARLOR ORGANS of Gothic and Grecian designs, of the following descriptions.

No. 1.—*A Swell Organ*, with 12 Stops, and two octaves of Pedals from 12 to 16 feet high, 10 feet 6 inches wide, 6 feet deep.

No. 2—*A Swell Organ*, with 10 stops, and one and a half octaves of Pedal Keys from 10 to 13 feet high, 8 feet wide, 5 feet deep.

No. 3—*A Swell Organ*, with 8 stops, 9 feet 6 inches high, 5 feet 9 inches wide, 3 feet 6 inches deep.

No4.—*A Swell Organ*, with 4 stops, 5 feet 6 inches high, 5 feet 4 inches wide, 2 feet 8 inches deep.

A large Grecian Mahogany-cased Organ, with 22 stops, two setts of keys and two octaves of Pedals, 21 feet 4 inches high, 14 feet 3 inches wide, 8 feet deep.

A large Grecian Organ in a black walnut case, with 18 stops, two setts of keys, and two octaves of Pedals 18 feet 1 inch high, 12 feet 2 inches wide, 7 feet 6 inches deep.

Parlor Organs, with 3 stops, 6 feet 6 inches high, 3 feet 10 inches wide, 2 feet 3 inches deep.

For further particulars, enquire at the Manufactory.
New York, August 4, 1849. tf

ORGAN MANUFACTORY, 548 PEARL STREET:

NEW ORGAN.—"At a meeting of the Vestry held in the Epis. Church of Georgetown, S. C., March 10th, 1850.

"*Resolved*, That our thanks are eminently due to Mr. G. JARDINE, for the more than faithful performance of his contract, in furnishing us with an organ far superior to our most sanguine expectations.

"*Resolved*, That in view of the above, the Vestry do present to Mr. Jardine, the sum of TWO HUNDRED DOLLARS, in addition to the amount of his contract, that he may know in what appreciation he is held, &c.

(Signed,) "B. H. WILSON, *Sec'y and Treas.*
"JAS. G. HENNING, *Chairman.*"

Mr. Jardine respectfully solicits its orders which will be most faithfully executed.
April 20, 1850,—tf

THE HARTFORD LIFE AND HEALTH INSURANCE COMPANY, Announces to the public that, by the liberal provisions of its Charter it is enabled to offer advantages to Insurers superior to those presented by any other Company in the United States.

It has two distinct departments, combining the privileges of two separate Companies, with only the expense of conducting a single institution, and controlled by one Board of Directors, thus securing harmony, frugality and safety.

ON THE MUTUAL PLAN,

This Company will insure at the usual rates, and in a few particulars claim the superiority over all *Mutual* Companies.

1st: Deducting a commission not exceeding one-half from the Mutual Insurance Fund, instead of the *entire expenses* of the Company, annually.

2nd. Giving scrip certificates of profits each year, payable in cash when two hundred thousand dollars has accumulated as a reserved mutual fund, *such scrip bearing interest from date and transferable.*

3d. By receiving only first-class risks—persons in perfect health, free from personal or hereditary infirmity; *those who remain at home*; none who go to *California*, or follow any hazardous calling.

4th. By taking a Note for one-half the Premium when it amounts to fifty dollars and over, and the policy is to run for whole term of life.

5th. In addition to the usual Mutual Fund and reserved Fund, received from mutual insurers, the Capital Stock, one hundred thousand dollars, and all the reserved fund of the Joint Stock insurance is pledged for the payment of losses.

ON THE JOINT STOCK PLAN,

The rates are reduced one-third the amount charged on the mutual plan,—the Company taking only *what it is worth*, to insure a life a given amount, for a given time, instead of taking more than an equitable sum and afterwards paying back a part of *one's own money, and calling it so much profit.* The great advantage of this mode of insurance over the mutual plan may be thus illustrated. Suppose a father, at the age of thirty-two years, resolves to expend twenty-five dollars per annum for insurance on his life. On the *Mutual* plan it will secure him a policy of one thousand dollars. On the *Joint Stock* plan, the same twenty-five dollars. All that he can expect in the form of profits (so-called) on the mutual plan, cannot exceed one-half the yearly payment, viz., twelve dollars and fifty cents; so that in ten years he can gain, in profits, only one hundred and twenty five dollars, and in *forty* years the five hundred dollars. Thus it will be seen that if a person of the above age should die within a year his family get *one half as much again* on the joint stock plan with the same annual premium, as on the mutual plan, and *he must live forty years to make it equal.*

Annuities will be granted or purchased, and Endowments conferred on terms highly favorable, and according to the rates of the most liberal and well conducted Companies in this country and in England.

The Charter of this Company provides that the Wife may insure the life of her Husband, and the amount to be paid be secure from creditors at his death.

Creditors can also insure the lives of debtors—and relatives the lives of those on whom they depend for support.

An equitable sum will always be paid for Policies surrendered to the Company before they expire.

Travelling, sea and foreign residence Permits, will be granted at a small extra premium.

Policies on lives of persons going to *California*, will be granted on the *Joint Stock principle only*, and at an extra rate of premium.

Pamphlets containing rates of premiums and general information, can be obtained at the office.

The Directors and Officers of the Company are as follows:

DIRECTORS.

James Dixon,	A. H. Pomroy,
William D. Eaton,	Henry Keney,
Chester Adams,	M. A. Tuttle,
George D. Jewett,	Elisha Colt,
Charles Boswell,	A. W. Butler,
Henry Perkins,	A. E. Burr,
William Mather,	Newton Case,
George H. Olmsted,	William N. Matson
William T. Hooker,	

OFFICERS.

JAMES DIXON, President,
W. T. HOOKER, Vice President,
H. L. MILLER, Secretary,
E. K. HUNT, M. D., Medical Examiner.

Office in Hartford, 136 Main street; in Boston, 10 Old State House; in New York, 39 Wall st, (6 Jauncey Court.)
Hartford, March 30, 1850. H. L. MILLER, Sec'y.

NEW YORK LIFE INSURANCE COMPANY.
Office No. 106 Broadway.

THIS Institution has been in operation five years: has issued about 6000 Policies: has an accumulated capital of over $300,000. After having paid a large amount to the widow and orphans of those whose foresight had secured its benefits, has made five annual dividends varying from 40 to 50 per cent., on the amount of premium received, which becomes stock to the insured, and on which interest is payable annually.

Premiums receivable annually, semi-annually, or quarterly in cash, or when the amount is over $50 on policies for life, 40 per cent in Notes.

Full information furnished at the office of the Company, 106 Broadway.

TRUSTEES.

Morris Franklin,	John S. Bussing,
O. Bushnell,	Spencer S. Benedict,
David A. Bokee,	J. M. Wardwell,
Alfred Freeman, M.D.,	Cyrus Curtiss,
John M. Nixon,	Henry S. Seaman,
Henry A. Nelson,	Daniel S. Miller,
Samuel C. Paxson,	Isaac C. Cendall,
Jonathan K. Herrick,	John C. Beach,
William Coxe Dusenberry,	Pliny Freeman,
Robert G. Fairfield.	William Barton.

PLINY FREEMAN, Actuary.
MORRIS FRANKLIN, President.
SPENCER S. BENEDICT, Vice-President.

MEDICAL EXAMINERS—George Wilks, M.D., No. 25 Laight street; Cornelius R. Bogert, M.D., No. 5 St Mark's Place.

ACCUMULATED FUND $1,082,618 08.

STATEMENT OF THE

"Mutual Benefit Life Insurance Co,"

August 11, 1850.

Balance January 1st 1850,			$935,994 90
Deduct for losses then unpaid			40,350 06
			$895,644 96
Received for premiums to Aug. 1, 1850,		$281,808 20	
" " interest " "		29,581 36	
		$311,389 56	
Paid losses, expenses, and for purchased policies,	$84,581 75		
Paid on dividends, 1847 and 1848, and interest do,	39,834 69	-124,416 44	—186,973 12
Nett accumulated fund,			$1,082 618 09

ASSETS.

Cash on hand,	$ 6,941 34	
Bonds and mortgages,	375,889 45	
Real estate,	16,968 11	
Premium notes drawing 6 per ct. interest, secured by policies,	664,043 47	
Loans on scrip,	6,015 01	
Paid at agencies, and in course of transmission,	12,760 70	
		$1,082,618 08

ROBERT L. PATTERSON, President,
BENJ'N C. MILLER, Secretary,
JOS. L LORD, Agent, New York.
Sept. 7, 1850.

CLERICAL TAILOR.

NELSON JARVIS, Merchant Tailor, N. York, has removed his business from 130 Broadway, to 120 Bleecker, corner of Wooster st.

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely) "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles, 'to wit'—

Clerical Frock Coats,
" *Waist* " *or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a *new* and *beautiful silk* which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in the robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast, and waist, together with a full description of the form, namely, whether the figure is erect, or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.

April 16, 1850—tf

DOMESTIC SERVANTS.—"Employers' and Servants' Protective Agency." The Superintendent of the above Institution is desirous of making known to the Clergy and it's Patrons generally, that the Office is removed from 66 Walker street to the New York Public School Society's Building, 148 Grand street, 2d Block east of Broadway. The object of this Institution is to supply Private Families with good and efficient Servants, having testimonials properly ascertained and certified. jne 8 tf

THE CHURCHMAN,

EDITED BY THE

REV. WILLIAM WALTON, A. M.,

Is published every Saturday, for the Proprietor, at No. 12 John Street, New York (up stairs).

It is now as it ever has been, since its establishment in 1831, devoted to the interests in every department of the Protestant Episcopal Church, and to this end sets forth, elucidates and, when necessary, defends, those principles and that policy, which have ever characterized the Diocese of NEW YORK, and by the Divine blessing on which that Diocese has been enabled so efficiently to promote "THE UNITED INTERESTS OF THE GOSPEL AND THE CHURCH."

Communications and letters on business, *post paid*, to be addressed to the Editor, until further notice.

—TERMS.—

Three dollars a year, payable always in advance. No subscriptions received for less than six months; and none discontinued, unless arrearages are paid.